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RERUM BRITANNICARUM MEDIÆ ÆVI  
SCRIPTORES,

OR

CHRONICLES AND MEMORIALS OF GREAT BRITAIN  
AND IRELAND

DURING

THE MIDDLE AGES.

no. 89, v. 2

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**THE CHRONICLES AND MEMORIALS**  
**OF**  
**GREAT BRITAIN AND IRELAND**  
**DURING THE MIDDLE AGES.**

PUBLISHED BY THE AUTHORITY OF HER MAJESTY'S TREASURY, UNDER  
THE DIRECTION OF THE MASTER OF THE ROLLS.

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ON the 26th of January 1857, the Master of the Rolls submitted to the Treasury a proposal for the publication of materials for the History of this Country from the Invasion of the Romans to the reign of Henry VIII.

The Master of the Rolls suggested that these materials should be selected for publication under competent editors without reference to periodical or chronological arrangement, without mutilation or abridgment, preference being given, in the first instance, to such materials as were most scarce and valuable.

He proposed that each chronicle or historical document to be edited should be treated in the same way as if the editor were engaged on an *Editio Princeps*; and for this purpose the most correct text should be formed from an accurate collation of the best MSS.

To render the work more generally useful, the Master of the Rolls suggested that the editor should give an account of the MSS. employed by him, of their age and their peculiarities; that he should add to the work a brief account of the life and times of the author, and any remarks necessary to explain the chronology; but no other note or comment was to be allowed, except what might be necessary to establish the correctness of the text.

The works to be published in octavo, separately, as they were finished; the whole responsibility of the task resting upon the editors, who were to be chosen by the Master of the Rolls with the sanction of the Treasury.

The Lords of Her Majesty's Treasury, after a careful consideration of the subject, expressed their opinion in a Treasury Minute, dated February 9, 1857, that the plan recommended by the Master of the Rolls "was well calculated for the accomplishment of this important national object, in an effectual and satisfactory manner, within a reasonable time, and provided proper attention be paid to economy, in making the detailed arrangements, without unnecessary expense."

They expressed their approbation of the proposal that each Chronicle and historical document should be edited in such a manner as to represent with all possible correctness the text of each writer, derived from a collation of the best MSS., and that no notes should be added, except such as were illustrative of the various readings. They suggested, however, that the preface to each work should contain, in addition to the particulars proposed by the Master of the Rolls, a biographical account of the author, so far as authentic materials existed for that purpose, and an estimate of his historical credibility and value.

*Rolls House,  
December 1857.*

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**THE**

**TRIPARTITE LIFE OF PATRICK.**

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THE  
TRIPARTITE LIFE OF PATRICK,  
WITH  
OTHER DOCUMENTS RELATING TO THAT SAINT.

EDITED WITH TRANSLATIONS AND INDEXES

BY

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PART II.

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## DOCUMENTS CONCERNING S. PATRICK.

## 1.—NOTES BY MUIRCHU MACCU-MACHTHENI.

Quoniam quidem, mi domine *Aido*,<sup>1</sup> multi conati sunt ordinare narrationem utique istam secundum quod patres eorum et qui ministri initio fuerunt sermonis tradiderunt illis, sed propter difficilimum narrationis opus diuersasque opiniones et plurimorum plurimas suspicione, numquam ad unum certumque historiae tramitem peruenierunt (ideo, ni fallor, iuxta hoc nostrorum prouerbium, ut deducuntur pueri in ambiteathrum, in hoc periculossimum et profundum narrationis sanctae pylagus, turgentibus proterue gurgitum aggeribus, inter acutissimos carubdes per ignota aequora insitos, a nullis adhuc lintribus, excepto tantum uno patris mei Coguitosi<sup>2</sup> expertum atque occupatum, ingenioli mei<sup>3</sup> puerilem remi cymbam deduxi.)  
 10 Sed ne magnum de paruo uidear fingere, pauca haec de multis sancti Patricii gestis parua peritia, incertis<sup>4</sup> auctoribus, memoria labili, attrito sensu, uili sermone, sed affectu p[i]ssimo, caritatis etiam sanctitatis tuae et auctoritatis imperio oboed[i]ens, carptim grauati-  
 15 20 explicare aggrediar.<sup>5</sup>

De ortu Patricii et eius prima captiuitate.

De nauigio eius cum gentibus, et uexatione deserti, [et] cibo sibi [et] gentilibus diuinitus delato.

De secunda captura quam senis decies diebus ab  
 25 inimicis pertulerat.

<sup>1</sup> The Irish vocative of *Aid* (*Aedh*), Dr. Todd, *St. Patrick*, p. 401, note 1. This and other non-latinised Irish words occurring in the portions of the Book of Armagh now published, are printed in italics.

<sup>2</sup> MS. cognito si. As Bishop Graves suggests, Coguitosi (for Cogitosi) is intended as a transla-

tion of *Machtheni* (leg. *Machténi*?), cognate with the noun *machtad*, *machdad*, *magthad* 'miratio,' and the verb *macht-naigim* 'I ponder over,' 'I wonder at.'

<sup>3</sup> MS. ingenioli mei.

<sup>4</sup> MS. in certis.

<sup>5</sup> This prologue is translated by Dr. Todd, *St. Patrick*, p. 402.

Book of  
Armagh,  
fo. 20, a. 1.

De susceptione sua a parentibus ubi agnouerunt eum.

De aetate eius quando iens uidere sedem apostolicam uoluit discere sapientiam.

De inuentione sancti Ger[mani] in Galliis, et ideo non exiuit ultra. 5

[20 a. 2.] De aetate eius quando uissitauit eum angelus ut ueniret adhuc.

De reuersione eius de Gall[i]is et ordinatione Palladii et mox morte eius.

De ordinatione eius ab Amatorege<sup>1</sup> episcopo, de-10 functo Palladio.

De rege gentili habeto in Temoria quando uenerat sanctus Patricius baptismum portans.

De primo eius itinere in hoc insola ut seipsum redemeret o*Miliucc*<sup>2</sup> priusquam alios a demonio traheret. 15

De morte *Milcon*<sup>3</sup> et uerbo Patricii de semine eius.

De consilio sancti Patricii ubi hessitum est de celebratione primi pascae.<sup>4</sup>

De oblatione primo pasca in hac insola facta.

De festiuitate gentili in Temoria eadem nocte qua 20 sanctus Patricius pasca adorauit.

De gressu regis *Loiguri*<sup>5</sup> de Temoria ad Patricium in nocte pascae.

De uocatione Patricii ad regem, et fide *Eirc* filii *Dego*,<sup>6</sup> [et de] morte magi in illa nocte. 25

De ira regis et suorum ad Patricium, et plaga Dei super eos, et transfunctione<sup>7</sup> Patricii coram gentilibus.

De aduentu Patricii in die pascae ad Temoriam et fide *Dubthaich maccu-Lugin*.<sup>8</sup>

De conflictu Patricii aduersus magum in illa [die] 30 et mirabilibus uirtutibus.

<sup>1</sup> MS. Amatho rege.

<sup>2</sup> 'from *Miliucc*.'

<sup>3</sup> 'of *Milchú*.'

<sup>4</sup> The words 'de celebratione, p.p.' stand in the MS. as a separate title: 'hessitum est' is for haesitatum est, 'there was uncertainty.'

<sup>5</sup> gen. of *Lóiguire*.

<sup>6</sup> 'of *Erc* son of *Deg*.'

<sup>7</sup> Perhaps for *transfiguratione*, i.e. from visibility into invisibility. The sign z (i.e., *ἑτερε*, Matth. vii. 7) is here written.

<sup>8</sup> 'of *Dubthach* descendant of *Lugar*.'



De conuersione *Loiguirí* regis,<sup>1</sup> et de uerbo Patricii de regno eius post se. Book of Armagh, fo. 20, a. 2.

De doctrina et baptismo signisque sancti Patricii secundum exemplum Christi.

5 De *Macc Cuill* et conuersione eius ad uerbum Patricii.<sup>2</sup>

De fabula *Dairí* et equo, et oblatione *Airddmachæ*<sup>3</sup> ad Patricium.

De gentibus laborantibus die dominica trans praeceptum Patricii.

10 De fructifera terra in salsuginem uersa ad uerbum Patricii.

De morte *Moneisen* Saxonissae.<sup>4</sup>

De eo quod sanctus Patricius uidit caelum apertum et Filium Dei et angelos eius.

15 [20 b. 1.] De conflictu sancti Patricii aduersum *Coirthech* regem *Aloo*.<sup>5</sup>

Haec pauca de sancti Patricii peritia et uirtutibus *Muirchu maccu Machtheni*,<sup>6</sup> dictante *Aiduo*<sup>7</sup> Slebtiensis ciuitatis episcopo, conscripsit.<sup>8</sup>

## 20 De aetate eius quando uissitauit eum angelus ut ueniret adhuc.<sup>9</sup>

[Factisque ibi multis temporibus quasi, ut alii [dicunt] *xl*<sup>ta</sup>, alii, *xxx*<sup>ta</sup> annis, ille antiquus ualde fidelis Victoricus nomine, qui omnia<sup>10</sup>] sibi in Hiber-

Book of Armagh, fo. 2, a. 1.

<sup>1</sup> 'of King *Lóiguirí*.' Here in the MS. "et conuersio," but with puncta delentia over *con* and *sio*.

<sup>2</sup> Here a title, "De morte *Moneisen*," (with *z* after the *D* and over the *Mon*) which is repeated four lines infra, and which the scribe has accidentally omitted to cancel.

<sup>3</sup> 'of *Dáire*' . . 'of Armagh.'

<sup>4</sup> The chapters of which this and the two following paragraphs are, respectively, the headings are omitted in the Book of Armagh, but occur in the Brussels codex, *Analecta Bollandiana*, i. 575-577.

<sup>5</sup> 'Ceretic king of Ail,' i.e., Ail-clúade, 'Rock of Clyde,' Dum-

barton, according to Sir Samuel Ferguson.

<sup>6</sup> 'M. descendant of Machthene.'

<sup>7</sup> Probably the anchorite who died 698, Todd, *S. Patrick*, p. 314, note 2. But see Reeves, *Columba*, li.

<sup>8</sup> This summary has obviously been misplaced, by the error of the transcriber.

<sup>9</sup> This and the titles in pp. 272-292 I have inserted from the summary, pp. 270-271.

<sup>10</sup> The words in brackets are taken from the Brussels Codex as printed by Father Hogan, in *Analecta Bollandiana*.

Book of  
Armagh,  
fo. 2, a. 1.

nica seruitute possito antequam essent dixerat, eum crebris uissionibus uissitauit, dicens ei adesse tempus ut ueniret et aeuanguelico rete nationes feras et barbaras, ad quas docendas misserat illum Deus, ut piscaret;<sup>1</sup> ibique ei dictum est in uissione: "Vocant te filii et filiae siluae Foclitae," et caetera.

### **De reversione eius de Galliis et ordinatione Palladii et mox morte eius.**

Oportuno ergo tempore imperante, comitante diuino auxilio, coeptum ingreditur iter ad opus in quod olim<sup>10</sup> praeparatus fuerat, utique aeuanguelii, et missit Germanus seniore cum illo,<sup>2</sup> hoc est Segitium prespiterum, ut testem comitem haberet, quia nec adhuc a sancto domino Germano in pontificali gradu ordinatus est. Certe enim erat quod Pa[l]ladius archidiaconus<sup>15</sup> pape Caelestini urbis Romae episcopi, qui tunc tenebat sedem apostolicam quadragensimus quintus a sancto Petro apostolo, ille Palladius ordinatus et missus fuerat ad hanc insolam sub brumali rigore<sup>3</sup> possitam conuertendam. Sed prohibuit illum<sup>4</sup> quia nemo potest accipere quicquam de terra nisi datum ei fuerit de caelo. Nam neque hii feri et inimites homines facile recipiunt doctrinam eius, neque et ipse uoluit transegere tempus in terra non sua: sed reuersus ad eum qui missit illum. Revertente uero eo hinc et primo mari<sup>25</sup> transito coeptoque terrarum itinere in Britonum finibus uita functus est.<sup>5</sup>

### **De ordinatione eius ab Amatorege<sup>6</sup> episcopo, defuncto Palladio.**

[2 a. 2.] Audita itaque morte sancti Paladii in Britannis,<sup>30</sup> quia discipuli Paladii, id est Augustinus et Benedictus et caeteri, redeuntes retulerant in Ebmoreia<sup>7</sup> de morte

<sup>1</sup> Cf. Secundinus' hymn, infra, "Dominus illum elegit ut doceret barbaras Nationes, ut piscaret per doctrinae retia." Muirhu must (Dr. Todd thought) have had this hymn before him. But cf. Matth. iv. 19.

<sup>2</sup> in marg. z.

<sup>3</sup> Read frigore?

<sup>4</sup> B. (i.e., Cod. Brux.) inserts

Deus, but the meaning may be: (this) prevented him, that no man can receive, etc.

<sup>5</sup> Sic B.; factus, A.

<sup>6</sup> Amatho rege, A.

<sup>7</sup> Curbia, B., Euboria, Probus (Quinta Vita, c. 25), Eboria Secunda Vita, c. 27, and Quarta Vita, c. 31; in marg. z., A.



eius, Patricius et qui cum eo erant declinauerunt iter ad quendam mirabilem hominem summum aepiscopum, Amatorege<sup>1</sup> nomine in propinquo loco habitantem; ibique sanctus Patricius, sciens quae euentura essent  
 5 [s]ibi, episcopalem gradum ab Amatorege<sup>1</sup> sancto episcopo accepit.<sup>2</sup> Etiam Auxilius Iserminusque et caeteri inferioris gradus eodem die quo sanctus Patricius ordinati sunt. Tum acceptis benedictionibus, perfectisque<sup>3</sup> omnibus secundum morem, cantato etiam  
 10 Patricio quasi specialiter et conuenienter hoc psalmistae uorsu: 'Tu es sacerdos in aeternum secundum ordinem Melchisedec,'<sup>4</sup> uenerabilis uiator paratam nauim in nomine sanctae Trinitatis ascendit et peruenit Britannias; et omissis omnibus ambulandi anfractibus  
 15 praeter commune uiae officium (nemo enim dissidia<sup>5</sup> quaerit Dominum) cum omni uelocitate flatuque prospero mare nostrum contendit.<sup>6</sup>

**De rege gentili habeto in Temoria quando uenerat sanctus Patricius baptismum portans.**

20 In illis hautem diebus quibus haec gesta sunt, in praedictis regionibus fuit rex quidam magnus, ferox gentilisque imperator barbarorum regnans in Temoria, quae erat caput Scotorum, *Loiquire*<sup>7</sup> nomine, filius *Neill*, origo stirpis regiae huius pene insulae. Hic  
 25 hautem sciuos et magos<sup>8</sup> et aurispices et incantatores et omnis malae artis inuentores habuerat, qui poterant [2 b. 1] omnia scire et prouidere, ex more gentilitatis et idolatriae, antequam essent. E quibus hii duo prae caeteris praeferebantur quorum nomina haec sunt:  
 30 *Lothroch*, qui et *Lochru*, et *Lucetmael*, qui et *Ronal*. Et hii duo ex sua arte magica crebrius profetabant

<sup>1</sup> matho rege, A.

<sup>2</sup> It seems, then, that he was consecrated by a single bishop only, Todd, *St. Patrick*, 318.

<sup>3</sup> perfectis, A.; perfectisque, B.

<sup>4</sup> Psal. cix. 4.

<sup>5</sup> i.e. desidia; desideria, B.

<sup>6</sup> peruenit, B.

<sup>7</sup> In marg. z.

<sup>8</sup> druide, see Reeves, *Columbia*, p. 73, note i.

Book of  
Armagh,  
of. 2, b. 1.

morem quendam exterum futurum in modum regni  
cum ignota quadam doctrina molesta longinquo

trans maria aduectum,

a paucis dictatum,

a multis susceptum,

5

ab omnibusque honoratum,

regna subuersurum,

resistentes turbas seducturum,

omnes eorum deos destructurum,<sup>1</sup>

et

10

iectis omnibus illorum artis operibus  
in saecula regnaturum.

Portantem quoque suadentemque hunc morem signauerunt et profetauerunt hiis uerbis quasi in modum [uersiculi]<sup>2</sup> crebro ab hiisdem dictis, maxime in ante-  
cedentibus aduentum Patriciique duobus aut tribus annis.

Haec haec sunt uersiculi uerba, pro linguae idiomo<sup>3</sup> non tam manifesta:

'Adueniet asciput<sup>4</sup> cum suo ligno curuicipite<sup>5</sup> et<sup>6</sup>  
sua domu<sup>7</sup> capite perforato.<sup>8</sup> Incantabit nefas a sua  
mensa ex anteriore parte domus suae: respondebit ei  
sua familia tota fiat, fiat.'

Quod nostris uerbis potest manifestius exprimi:

[*Ticfa tálchenn turmuir mercenn,*

*abratt tollchenn, achraun crombchenn,*

25

*amíus inairthiur athige:*

*frisgérat amuinter uile*

Amen, amen!<sup>9</sup>]

"Quando ergo haec omnia fient, regnum nostrum,  
quod est gentile, non stabit."

<sup>1</sup> This and the three preceding lines are so arranged in the MS. The words "trans . . . susceptum" and 'iectis . . . regnaturum' also appear to be metrical, and I have printed them accordingly.

<sup>2</sup> Sic, B., and *Secunda Vita*, c. 27.

<sup>3</sup> propter linguae idioma, B.

<sup>4</sup> 'adze-head' (ascia caput) = *tálchenn*, Reeves, *Columba*, p. 351, note.

<sup>5</sup> curui capite, A.; curuo capite, B.

<sup>6</sup> ex, A.

<sup>7</sup> i.e., casula 'chasuble,' which the writer may have supposed (with Isidore of Seville) to be a diminutive of *casa* = *domus*.

<sup>8</sup> perforata, B.

<sup>9</sup> See translation of these lines (which the scribe has omitted), supra, p. 35.

Quod sic postea <sup>1</sup> euenerat. Euersis enim in ad- Book of Armagh, fo. 2, b. 1.  
uentu Patricii idulorum culturis, fides Christi catholica  
nostra repleuit omnia.

De his ista sufficiant. [2. b. 2.] Redeamus ad propos-  
5 situm.

**De primo eius itinere in hac insola ut seipsum  
redemeret o*Miliucc* priusquam alios a  
Demonio traheret.**

Consummato igitur nauigio sancto perfectoque,  
10 onerata <sup>2</sup> nauis sancti cum transmarinis mirabilibus  
spiritalibusque tesseris quasi in oportuno portum  
in regiones Coolennorum in portum apud nos clarum  
qui uocatur hostium *Dee* <sup>3</sup> dilata est. Ubi uisum est  
ei nihil perfectius esse quam ut semetipsum primitus  
15 redemeret, et inde appetens sinistrales fines ad illum  
hominem gentilem *Milcoin*, apud quem quondam in  
captiuitate fuerat portansque geminum seruitutis pre-  
tium, terrenum utique et caeleste, ut de captiuitate  
liberaret illum cui ante captius seruierat, ad anteri-  
20 orem <sup>4</sup> insolam, quae eius nomine usque hodie nomi-  
natur, <sup>5</sup> prurim nauis convertit.

Tum deinde *Brega* Conalneosque fines necnon et  
fines Ulathorum in leuo dimittens ad extremum fretum  
quod est *Brene* se inmisit. Et discenderunt in terram  
25 ad hostium *Slain* ille et qui cum eo erant in naui, et  
absconderunt nauiculam, et uenierunt aliquantulum in  
regionem ut requiescerent ibi. Et inuenit eos porcina-  
rius cuiusdam uiri natura boni, licet gentilis, cui nomen  
erat *Dichu*, habitans ibi ubi nunc est Orreum Patricii <sup>6</sup>  
30 nomine cognominatum. Porcinarius hautem putans eos  
fures ac latrones, exiuit et indicauit domino suo *du*

<sup>1</sup> Sic, B.; potestea, A.

<sup>2</sup> honorata, A.; honerata, B.

<sup>3</sup> Inbher Dea, near Wicklow.

<sup>4</sup> i.e. orientalem, Reeves, *Columba*, p. 82, note h.

<sup>5</sup> Inis-Pátraic.

<sup>6</sup> Saball Pátraic, now Saul.

Book of  
Armagh,  
fo. 3, a. 1.

*Dichoin*,<sup>1</sup> [3 a. 1] et induxit illum super eos ignorantibus illis. Qui corde propossuerat occidere eos; sed uidens faciem sancti Patricii, conuertit Dominus ad bonum cogitationes eius. Et praedicauit Patricius fidem illi, et ibi credidit Patricio, et requieuit ibi sanctus apud illum <sup>5</sup> non multis diebus. Sed uolens cito ire ut uissitaret praedictum hominem *Milcoin* et portaret ei pretium suum et uel<sup>2</sup> sic conuerteret ad Christi fidem, relicta ibi nauis<sup>3</sup> apud *Dichoin*, coepit per terras diregere uiam in regiones Cruidnenorum<sup>4</sup> donec peruenit ad montem <sup>10</sup> *Miss*.<sup>5</sup> De quo monte multo ante, tempore quo ibi captiuus<sup>6</sup> seruierat, pre[s]so uestigio in petra alterius montis, expedito gradu uidit anguelum Victoricum in conspectu eius ascendisse in caelum.

**De morte *Milcon*<sup>7</sup> et uerbo Patricii de semine <sup>15</sup>  
eius.**

Audiens hautem *Miliucc* seruum suum iturum ad uissitandum eum, ut morem quem nolebat<sup>8</sup> in fine uitae faceret quasi per uim, ne seruo subiectus fieret et ille sibi dominaret, instinctu Diabuli sponte sé igni tradi- <sup>20</sup> dit et in domu in qua prius habitauerat rex, congregato ad se omni instrumento substantiae suae, incensus est. Stans hautem sanctus Patricius in praedicto loco a latere dextero montis *Miss*, ubi primum illam regionem in qua seruiuit cum tali gratia adueniens <sup>25</sup> uidit, ubi nunc usque<sup>9</sup> crux habetur in signum,<sup>10</sup> ad uissum primum illius regionis ilico sub oculis rogam [3 a. 2] regis incensum intuitus. Stupefactus igitur ad hoc opus duabus aut tribus fere horis nullum uerbum proferens, suspirans et gemens lacrimansque atque haec <sup>30</sup>

<sup>1</sup> 'to Dichu.'

<sup>2</sup> 'and even thus'; B. omits *uel*.

<sup>3</sup> Sic, A.; navi, B., but the nominative absolute is common in Irish latinity.

<sup>4</sup> Read Cruidneorum, Cruithneorum? (Crunneorum, B.).

<sup>5</sup> Sliab Miss, now Slemish.

<sup>6</sup> A. inserts erat.

<sup>7</sup> 'of Mílchu.'

<sup>8</sup> Hogan compares 'morem quemdam exterum,' supra, p. 274, l. 1.

<sup>9</sup> B. omits.

<sup>10</sup> See Reeves, *Columba*, p. 88, note d.



uerba promens ait: "Nescio, Deus scit: hic homo rex  
 qui seipsum igni tradidit ne crederet in fine uitae  
 suae et ne seruiret Deo aeterno, nescio, Deus scit,  
 nemo de filiis eius sedebit rex super sedem regni eius  
 5 a generatione in generationem; insuper et semen eius  
 seruiet in sempiternum." Et his dictis, orans et armans  
 sé signo crucis, conuertit cito iter suum ad regiones  
 Ulothorum per eadem uestigia quibus uenerat, et  
 rursum peruenit in campum *Inis*<sup>1</sup> ad *Dichoin*;<sup>2</sup> ibique  
 10 mansit diebus multis, et circumiit totum campum, et  
 elegit et amauit, et coepit fides crescere ibi.

**De consilio sancti Patricii, ubi haesitum<sup>3</sup> est de  
 celebratione primi pascae.**

Adpropinquauit haec pasca in diebus illis quod  
 15 pasca primum Deo in nostra Aegypto huius insulae  
 uelut quondam in Gesseon<sup>4</sup> celebratum est. E in-  
 uenierunt consilium ubi hoc primum pasca in genti-  
 bus ad quas misit illum Deus celebrarent, multisque  
 super hac re consiliis iectis, postremo inspirato diui-  
 20 uitus sancto Patricio uisum est hanc magnam Domini  
 sollempnitatem quasi caput omnium sollempnitatum in  
 campo maximo,<sup>5</sup> ubi erat regnum maximum nationum  
 harum, quod erat omnis gentilitatis et idolatriae,<sup>6</sup> cele-  
 brari,<sup>7</sup> uti hic inuictus cuneus in caput totius idolatriae,  
 25 ne possit ulterius aduersus Christi fidem insurgere,  
 sub malleo fortis operis cum fide [3 b. 1] iuncti sancti  
 Patricii et suorum manibus spiritalibus primus<sup>8</sup>  
 inlinderetur. Et sic factum est.

<sup>1</sup> *Mag-Inis* 'island-plain,' the district being very nearly surrounded by the sea, Todd, *St. Patrick*, p. 408, note 3. From A.D. 850 called Leth-Cathail (Lecale), Reeves, *Eccl. Antiq.* 201, 365, note x.

<sup>2</sup> 'to Díchu.'

<sup>3</sup> i.e. haesitatum.

<sup>4</sup> Gesseon, A.; Genesim, B.;

a corruption of the *Gessen* of the Vulgate; our *Goshen*.

<sup>5</sup> *Mag-Breg*.

<sup>6</sup> Here in A. occur the words "ne possit ulterius," which re-occur in the next line.

<sup>7</sup> liberari, A.

<sup>8</sup> Sic, A. (agreeing with cuneus); primum, B.

**De oblatione primo pasca in hac insola facta.**

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Armagh,  
fo. 3, b. 1.

Eleuata igitur nauis<sup>1</sup> ad mare, et dimisso in fide plena et pace bono illo uiro *Dichu*, migrantes de campo *Iniss*<sup>2</sup> dexteraque manu demittentes omnia ad plenitudinem ministerii quae erant ante, non incongrue leua<sup>3</sup> in portum hostii *Colpdi*<sup>3</sup> bene et prospere delati sunt. Relictaque ibi nauis, pedestri itinere uenierunt in praedictum maximum campum, donec postremo ad uesperum peruenierunt ad *Ferti* virorum *Fee[i]c*,<sup>4</sup> quam ut fabulae ferunt, foderunt<sup>5</sup> viri, id est serui, *Feccol*<sup>10</sup> *Ferchertni*, qui fuerat unus e nouim magis profetis *Bregg*.<sup>6</sup> Fixoque ibi tentorio, debeta pascae uota sacrificiumque laudis cum omni deuotione sanctus<sup>7</sup> Patricius cum suis Deo altissimo secundum profetae uocem reddidit. 15

**De festiuitate gentili in Temoria eadem nocte qua sanctus Patricius pasca adorauit.**

Contigit uero in illo anno idolatriae sollempnitatem quam gentiles incantationibus multis et magicis inuentionibus, nonnullis aliis idolatriae superstitionibus, congregatis etiam regibus, satrapis, ducibus, principibus et optimatibus populi, insuper et magis, incantatoribus, aurespicibus et omnis artis omnisque doni<sup>8</sup> inuentoribus doctoribusue uocatis ad Loigaireum, uelut quondam ad Nabcodonossor regem, in Temoria, istorum<sup>25</sup> Babylone, exercere consueuerant, eadem nocte qua sanctus Patri[3 b. 2]cius pasca, illi illam adorarent exercerentque festiuitatem gentilem. Erat quoque quidam mos

<sup>1</sup> Sic, A.; nauis, B. But see supra, p. 276, note 3.

<sup>2</sup> *Mag-Inis*, supra, p. 277, note 1.

<sup>3</sup> Inber-Colpthi, the mouth of the Boyne.

<sup>4</sup> *Ferta-fer-Féicc*, 'the grave of Féiace' men,' near or at Slane.

<sup>5</sup> foderunt, A.

<sup>6</sup> *Breg*, B.

<sup>7</sup> MS. sps. (i.e., spiritus), A.

<sup>8</sup> Petrie (*Tara*, p. 59) proposes to read *doli*. But *donum* may here be the equivalent, in Hiberno-Latin, of the Irish *dán*, art, science.

apud illos, per edictum omnibus intimatus, ut quicum-  
 que in cunctis regionibus, siue procul siue iuxta, in illa  
 nocte incendisset ignem antequam in domu regia, id est,  
 in palatio Temoriae, succenderetur, periret anima eius  
 5 de populo suo.<sup>1</sup> Sanctus ergo Patricius sanctum pasca  
 celebrans, incendit diuinum ignem ualde lucidum et  
 benedictum, qui in nocte refulgens a cunctis pene per  
 planitiem<sup>2</sup> campi habitantibus uissus est. Accidit  
 ergo ut a Temoria uideretur, uissoque eo conspexerunt  
 10 omnes et mirati sunt. Conuocatisque senioribus et  
 maioribus natu regi<sup>3</sup> [et fatentibus se] nescisse illum  
 qui hoc fecerit, magi responderunt, "Rex, in aeternum  
 uiue!"<sup>4</sup> Hic ignis quem uidemus, quique in hac nocte  
 accensus est antequam succenderetur in domo tua, id  
 15 est in palatio Temoriae, nissi extinctus fuerit in nocte  
 hac qua accensus est, numquam extinguetur in aeter-  
 num; insuper et omnes ignes nostrae consuetudinis  
 supergradietur. Et ille qui incendit, et regnum super-  
 ueniens a quo incensus nocte in hac, superabit nos  
 20 omnes, et té, et omnes homines regni tui seducet, et  
 cadent ei omnia regna, et ipsum<sup>5</sup> implebit omnia et  
 regnabit in saecula saeculorum."<sup>6</sup>

**De gressu regis Loiguri de Temoria ad  
 Patricium in nocte pascar.**

25 [4 a. l.] His ergo auditis turbatus est rex *Loiguire*  
 ualde, ut ollim Erodis,<sup>7</sup> et omnis ciuitas Temoria cum  
 eo. Et respondens dixit: "Non sic erit; sed nunc nos

<sup>1</sup> Exod. xii. 15.

<sup>2</sup> plani, A.; planiciem, B.

<sup>3</sup> The scribe here omits some words. B., as cited by Father Hogan, has "Convocatisque omnibus maioribus ad regem et senioribus et magis dixit ei (*sic*) rex: Quis est qui hoc nefas ausus est facere in regno meo: pereat ille morte. Et respondentibus omnibus." To the same effect is Probus, cited by Petrie, *Tara*, p. 59.

<sup>4</sup> Compare Daniel iii. 9.

<sup>5</sup> Sic A.; ipse, B.

<sup>6</sup> B. adds Amen. Compare Daniel ii. 44. The meaning is: 'And he who kindles, and the super-vening kingdom (of him) by whom the fire was lit this night, will overcome us all, and will lead astray all the folk of thy realm; and thereto (i.e. to Patrick's kingdom) will fall all kingdoms, and it will fill all things and have dominion for ever and ever.'

<sup>7</sup> Matt. ii. 3.

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Armagh,  
fo. 4, a. 1.

ibimus ut uideamus exitum rei, et retinebimus et occidemus facientes tantum nefas in nostrum regnum." Iunctis .iiii. curribus secundum deorum traditionem et assumptis his duobus magis ad conflictionem prae omnibus optimis, id est *Lucetmael* et *Lochrú*, in fine noctis illius perrexit *Loiguire* de Temoria ad *Ferti* uirorum *Feec*,<sup>1</sup> hominum et equorum facies secundum congruum illis sensum ad leuam uertentes.

Euntibus hautem illis, dixerunt magi regi: "Rex, nec tu ibis ad locum in quo ignis est, ne forte tu postea 10 adoraueris illum qui incendit; sed eris foris iuxta, et uocabitur ad te ille ut te adorauerit et tu ipse<sup>2</sup> dominatus fueris,<sup>3</sup> et sermocinabimur ad inuicem nos et ille in conspectu tuo, rex, et probabis nos sic." Et respondens rex ait: "Bonum consilium inuenistis. Sic 15 faciam ut locuti fuistis."

Et peruenierunt ad praefinitum locum; discendentibusque illis de curribus suis et equis, non intrauerunt in circuitum loci incensi, sed sederunt iuxta.

**De uocatione Patricii ad regem, et fide Eirc filii 20**  
*Dego*<sup>4</sup> [et de] morte magi in illa nocte.

Et uocatus est sanctus Patricius ad regem extra [4 a. 2] locum incensi. Dixeruntque magi ad suos: "Nec surgemus nos in aduentu istius: nam quicumque surrexerit a[d] aduentum istius credet ei postea et adorabit 25 cum." Surgens denique sanctus Patricius et uidens multos currus et equos eorum, huncque psalmistae uersiculum non incongrue in labiis et in corde decantans, "Hii in curribus et hii in equis, nos autem in nomine Dei nostri ambulabimus,"<sup>5</sup> uenit ad illos. 30 Illi non surrexerunt in aduentu eius; sed unus tantum a Domino adiutus, qui noluit oboedire dictis magorum,

<sup>1</sup> "to the grave of Fiacc's men;" see p. 278, note 4.

<sup>2</sup> ipsius, B.

<sup>3</sup> 'and thou thyself shalt be acknowledged as lord.' See the Tripartite Life, supra p. 42, line 22.

<sup>4</sup> "of Eirc son of Deg."

<sup>5</sup> Ps. xix. 8, where for 'ambulabimus' the Vulgate has 'recordabimur,' the Gallican Psalter invocabimur, the Roman Psalter magnificabimur.

hoc est *Erec* filius *Dego*,<sup>1</sup> cuius nunc reliquiae adorantur in illa ciuitate quae uocatur *Slane*,<sup>2</sup> surrexit; et benedixit eum Patricius, et credidit Deo aeterno.

Book of  
Armagh,  
fo. 4, a. 2.

Incipientibusque illis sermocinari ad inuicem alter  
5 magus, nomine *Lochru*, procax erat in conspectu sancti,  
audens detrachere fidei Catholicae tumultentis uerbis.  
Hunc autem intuens turuo oculo talia promentem  
sanctus Patricius, ut quondam Petrus de Simone, cum  
quadam potentia et magno clamore confidenter ad  
10 Dominum dixit: "Domine, qui omnia potes et in tua  
potestate consistunt [omnia,] quique me missisti huc,  
hic impius, qui blasfemat nomen tuum, eleuetur nunc  
foras et cito moriatur." Et his dictis, eliuatus est in  
aethera magus et iterum dimissus foras desuper, uerso  
15 ad lapidem cerebro, comminutus et mortuus fuerat  
coram eis; et timuerunt gentiles.

**De ira regis et suorum ad Patricium, et plaga  
Dei super eos, et transfuſione Patricii coram  
gentibus.**

20 [4 b. 1.] Iratusque cum suis rex Patricio super hoc,  
uoluit eum occidere, et dixit: "Iniecite manus in istum  
perdentem nos." Tunc uidens gentiles impios inruituros  
in eum, sanctus Patricius surrexit, claraque uoce dixit:  
"Exsurgat Deus et dissipentur inimici eius, et fugiant  
25 qui oderunt eum a facie eius."<sup>3</sup> Et statim inruerunt  
tenebrae et commotio quaedam horribilis, et expugnauerunt  
impii semetipsos alter aduersus alterum insur-  
gens; et terrae motus magnus factus est, et collocauit  
axes curruum eorum, et agebat eos cum ui, et prae-  
30 cipitauerunt se currus et equi per planitiem campi,  
donec ad extremum pauci ex eis semiuiui euasserunt  
ad montem *Mondwirm*, et prostrati sunt ab hac plaga  
coram rege ex suis senioribus<sup>4</sup> ad maledictum Patricii

<sup>1</sup> 'of Deg.'

<sup>2</sup> Compare infra, p. 283, line 5.

<sup>3</sup> Ps. lxxvii. 1.

<sup>4</sup> Sic, B.; sermonibus, A. See  
supra, p. 279, l. 11, and infra,  
p. 285, line 24.

Book of  
Armagh,  
fo. 4, b. 1.

septem septies uiri donec ipse remanserat [quatuor]<sup>1</sup>  
tantum hominibus, ipse et uxor eius, et alii ex Scotís  
duo; et timuerunt ualde.

Veniensque regina ad Patricium, dixit ei, "Homo  
iuste et potens, ne perdás regem. Veniens enim rex 5  
genua flectet et adorabit Dominum tuum." Et uenit  
rex timore coactus, et flexit genua coram sancto, et  
finxit se adorare quem nolebat. Et postquam separa-  
uerunt ad<sup>2</sup> inuicem, paululum gradiens uocauit rex  
sanctum Patricium simulato uerbo, uolens interficere 10  
eum quomodo. Sciens autem Patricius cogitationes  
regis pessimi [4. b. 2] benedictís in nomine Iesu Christi  
sociís suís octo uirís cum puero uenit ad regem. Enu-  
merat eos rex uenientes, statimque nusquam compa-  
ruerunt ab oculís regis;<sup>3</sup> sed uiderunt gentiles octo 15  
tantum ceruos cum hynulo euntes quasi ad dissertum.  
Et rex *Loiguire* mestus, timidus et ignominiosus  
cum paucís euadentibus ad Temoriam [re]uersus est  
deluculo.

**De aduentu Patricii in die pascae ad Temoriam, 20  
et fide *Dubthaich maccu-Lugir*.<sup>4</sup>**

Sequenti uero die, hoc est in die pascae, recumben-  
tibus regibus et principibus et magis apud *Loiguire*,  
festus enim dies maximus apud eos erat, manducanti-  
bus illis et bibentibus uinum in palatio Temoriae, 25  
sermocinantibusque<sup>5</sup> aliis et aliís cogitantibus de hís  
quae facta fuerant, sanctus Patricius quinque tantum  
uiris, ut contenderet et uerbum faceret de fide sancta  
in Temoria coram omnibus nationibus, hostiís claussís,  
secundum id quod de Christo legitur,<sup>6</sup> uenit. Aduē- 30  
niente ergo eo in caenaculum Temoriae nemo de om-

<sup>1</sup> IIII<sup>or</sup>, B.

<sup>2</sup> ab, B.

<sup>3</sup> B. inserts *deempti*. The meaning  
is: 'they disappeared from the  
eyes of the King.'

<sup>4</sup> 'of Dubthach descendant of  
Lugar.'

<sup>5</sup> A. inserts *et*.

<sup>6</sup> John xx. 19.

nibus ad aduentum suis surrexit, praeter unum tantum, <sup>Book of Armagh, fo. 4, b. 2.</sup> id est *Dubthoch maccu-Lugil*, poetam optimum, apud quem tunc temporis ibi erat quidam adoliscens poeta nomine *Feece*, qui postea mirabilis episcopus fuit, cuius 5 reliquiae adorantur *hiSleibti*.<sup>1</sup> Hic, ut dixi, *Dubthach* solus ex gentibus in honorem sancti Patricii surrexit; et benedixit ei sanctus, crediditque primus in illa die Deo, et repputatum est ei ad iustitiam.<sup>2</sup>

Visso itaque Patricio, uocatus est a gentibus ad 10 uescendum, ut probarent eum in uenturis rebus. Ille hautem, sciens quae uentura essent, non reffellit uesci.

**De conflictu Patricii aduersus magum in illa  
[die] et mirabilibus uirtutibus.**

Caenantibus hautem omnibus, ille magus *Lucet-muil*, 15 qui fuerat in nocturna confictione, etiam in illa die sollicitus est, extincto consocio suo, configere aduersus sanctum Patricium; et ut initium causae haberet, intuitibus aliis, inmissit aliquid ex uasse suo in poculum Patricii, ut probaret quid faceret. Vidensque 20 sanctus Patricius hoc probationis genus, uidentibus cunctis benedixit poculum suum; et uersus est liquor in modum gelu, et conuerso uasse cecidit gutta illa tantum quam inmisserat magus. Et iterum benedixit poculum: conuersus est liquor in naturam,<sup>3</sup> et mirati 25 sunt omnes.<sup>4</sup>

Et post paululum ait magus: "Faciamus signa super hunc campum maximum in hoc campo maximo." [5. a. 2.] Respondensque Patricius ait: "Quae?" Et dixit magus: "Inducamus niuem super terram." Et 30 ait pater: <sup>5</sup> "Nolo contraria uoluntati Dei inducere." Et dixit magus: "Ego inducam uidentibus

<sup>1</sup> That is, 'in Sleibte,' now Sletty, near Carlow.

<sup>2</sup> Gen. xv. 6.

<sup>3</sup> 'into the state of nature.' B. inserts suam.

<sup>4</sup> Compare the legend of St. John and the poisoned cup, *Liber Hymnorum* (T.C.D.) fo. 14a, cited *Goidelica*, p. 105.

<sup>5</sup> Sic, A.; Patricius, B.

Book of  
Armagh,  
fo. 5, a. 2.

cunctis." Tunc incantationes magicas exorsus induxit  
niuem super totum campum pertingentem *ferenn*,<sup>1</sup> et  
uiderunt omnes et mirati sunt. Et ait sanctus: "Ecce  
uidemus hoc: deponere nunc." Et dixit [magus]: "Ante  
istam horam crás non possum deponere." Et ait 5  
sanctus: "Potes malum et non bonum facere. Non sic  
hautem<sup>2</sup> ego." Tunc benedicens per totum circuitum  
campum, dicto citius absque ulla pluia aut nebulis aut  
uento euanuit nix. Et clamauerunt turbæ et miratæ<sup>3</sup>  
sunt corde. 10

Et paulo post, inuocatís demonibus, induxit magus  
densissimas tenebras super terram in signum, et mor-  
murauerunt omnes. Et ait sanctus: "Expelle tene-  
bras." At ille similiter non poterat. Sanctus hautem  
orans benedixit, et repente expulsæ sunt tenebræ et 15  
refulsit sol. Et exclamauerunt omnes et gratias ege-  
runt.

Hís hautem omnibus gestis<sup>4</sup> in conspectu regis  
inter magum Patriciumque, ait rex ad illos: "Libros  
uestros in aquam mittite, et illum cuius libri inlessi 20  
euasserint<sup>5</sup> adorabimus." Respondit Patricius: "Faciam  
ego." Et dixit magus: "Nolo ego ad iudicium aquae  
uenire cum isto: aquam enim deum habet." Certe  
audiuit baptisma per aquam a Patricio datum. Et  
respondens rex ait: "Permitte per ignem<sup>6</sup>" [5 b. 1]. Et 25  
ait Patricius: "Prumptus sum." At magus nolens dixit:  
"Hic homo uersa uice in alternos annos nunc aquam,  
nunc ignem deum ueneratur." Et ait sanctus: "Non  
sic: sed tu ipse ibis, et unus ex meis pueris ibit<sup>7</sup>  
tecum, in separatam<sup>8</sup> et conclaussam domum, et meum 30  
erga te et tuum erga me erit uestimentum, et sic  
simul incendemini." Et hoc consilium insedit, et  
aedificata est eis domus cuius dimedium ex materia  
uiridi et alterum dimedium ex arida facta est. Et

<sup>1</sup> i.e., zonam.

<sup>2</sup> B. autem; A. omits.

<sup>3</sup> mirati, A.; mirate, B.

<sup>4</sup> Sic, B.; A. omits.

<sup>5</sup> euasserunt, A.; euaserint, B.

<sup>6</sup> Mittite in ignem, B.

<sup>7</sup> Sic B.; ibi, A.

<sup>8</sup> seperatam, A.



missus est magus in illam domum in partem eius uiridem, et unus ex pueris sancti Patricii, B[en]ineus nomine, cum ueste magica in partem domus aridam.<sup>1</sup>

Book of Armagh, fo. 5, b. 1.

Conclusa itaque extrinsecus domus coram omni turba incensa est. Et factum est in illa hora, orante Patricio, ut consumeret flamma ignis magum cum demedia domu uiridi, permanente cassula sancti Patricii tantum intacta, quam ignis non tetigit. Felix autem Benineus e contrario cum demedia domu arida, secundum quod de tribus pueris dictum est,<sup>2</sup> non tetigit eum ignis, neque contristatus est, nec quicquam molesti[ae]<sup>3</sup> intulit; cassula tantum magi, quae erga eum fuerat, non sine Dei nutu exusta [est].<sup>3</sup> Et iratus est ualde rex aduersus Patricium de morte magi sui, et inruit poene in eum uolens occidere; sed prohibuit illum Deus. Ad precem enim Patricii et ad uocem eius, descendit ira Dei [in populum inpium et perierunt multi ex eis. Et ait sanctus Patricius regi: "Nisi nunc credideris, cito morieris, quia descendet ira Dei"] in uerticem tuum."<sup>4</sup> Et timuit rex uehementer, et commotum est cor eius, et omnis [5 b. 2] ciuitas cum eo

### **De conuersione Loiquiri<sup>5</sup> regis et de uerbo Patricii de regno eius post se.**

Congregatis igitur senioribus et omni senatu suo, dixit eis rex Loiquire: "Melius est credere me quam mori." Initoque consilio, ex suorum praecepto credidit in illa die et conuertit ad Dominum Deum Hisrael aeternum; et ibi crediderunt multi alii. Et ait sanctus Patricius ad regem: "Quia resisisti doc- trinae meae et fuisti scandalum mihi, licet pro-

<sup>1</sup> om., A.; aridae, B.

<sup>2</sup> Daniel (Vulg.), iii. 50, and see Franciscan Liber Hymnorum, cited *Revue Celtique*, vi. 264.

<sup>3</sup> Sic, B.

<sup>4</sup> Sic, B.; suum, A.; the absence from A. of the words in brackets,

shows that the Tripartite Life cannot have been taken from the Book of Armagh. See supra, p. 58, lines 30-32.

<sup>5</sup> 'of Lóiquire.'

<sup>6</sup> Sic, A.; mihi credere, B.

Book of longuentur dies regni tui, nullus tamen erit ex se-  
 Armagh, mine tuo rex in aeternum.  
 fo. 5, b. 2.

**De doctrina et baptismo signisque sancti  
 Patricii secundum exemplum Christi.**

Sanctus hautem Patricius secundum praeceptum Do- 5  
 mini Iesu [iens et docens omnes<sup>1</sup>] gentes baptizansque  
 eas in nomine Patris et Filii et Spiritus Sancti,<sup>2</sup> pro-  
 fectus a Temoria praedicauit, Domino cooperante et  
 sermonem confirmante sequentibus signis.

**De Maccuil et conuersione eius ad uerbum 10  
 Patricii.**

Erat quidam homo in regionibus Ulothorum Pa-  
 tricii tempore, *Macuil Maccu-Greccae*, et erat hic homo  
 ualde impius, saeuus tyrannus, ut Cyclops nomina-  
 retur, 15

cogitationibus prauus,  
 uerbis intemperatus,  
 factis malignus,  
 spiritu amarus,  
 animo<sup>3</sup> iracondus, 20  
 corpore scelestus,  
 mente crudelis,  
 uita gentilis,  
 conscientia immanis,<sup>4</sup>

in tantum uergens impietatis in profundum ita ut 25  
 die quadam, in montosso, aspero altoque sedens loco,  
*hinDruim moccu-Echach*,<sup>5</sup> ubi ille tyrannidem cotidie  
 [6 a. 1] exercebat, signa<sup>6</sup> sumens<sup>7</sup> nequissima crude-

<sup>1</sup> Sic B.; om. A.

<sup>2</sup> A. inserts et.

<sup>3</sup> Sic, B.; anima, A.

<sup>4</sup> Sic, B.; inanis, A.

<sup>5</sup> i.e., 'in the ridge of Echaid's  
 descendant.'

<sup>6</sup> Over this word is written di-

berca. So in *Tertia Vita*, c. 73 (Col-  
 gan, *Tr. Th.*, p. 27), it is said of  
 Maguil "sumpsitque cum sociis suis  
 signa diabolica super capita, id est  
 Diberch."

<sup>7</sup> Sic. Read 'prumens,' i.e. pro-  
 mens?

litatis et transeuntes hospites crudeli scelere interficiens, sanctum quoque Patricium claro fidei lumine radiantem et miro quodam<sup>1</sup> caelestis gloriae deade-  
 mate fulgentem, uidens eum inconcussa doctrinae  
 5 fiducia per congruum viae iter ambulanti, interficere cogitaret, dicens satilitibus suis: "Ecce seductor ille et peruersor hominum uenit, cui mós facere praestigias ut decipiat homines multosque seducat. Eamus ergo et temptemus eum, et sciemus si habet potentiam aliquam ille Deus in quo sé gloriatur."<sup>2</sup> Temp-  
 10 tauerunt itaque<sup>3</sup> uirum sanctum in hoc modo: posuerunt<sup>4</sup> unum ex semet ipsis sanum in medio eorum sub sago iacentem infirmitatemque mortis simulanti, ut probarent sanctum in huiusmodi  
 15 fallaci ré, sanctum seductorem, uirtutes praestigias,<sup>5</sup> et orationes ueneficia uel incantationes nominantes. Adueniente [ergo<sup>6</sup>] sancto Patricio cum discipulis suis, gentiles dixerunt ei: "Ecce unus ex nobis nunc infirmatus est. Accede itaque et canta super eum aliquas  
 20 incantationes sectae tuae, si forte sanari possit." Sanctus [autem<sup>6</sup>] Patricius sciens omnes dolos et fallacias eorum, constanter et intripide ait: "Nec mirum si infirmus fuisset." Et reuelantes socii eius faciem insimulantis infirmitatem, uiderunt eum iam [6 a. 2]  
 25 mortuum. At illi obstupescences ammirantesque tale miraculum, dixerunt intra se gementes<sup>6</sup>: "Vere hic homo Dei est. Malefecimus temptantes eum."  
 Sanctus uero Patricius conuersus ad *Maccu* ait: "Quare temptare me uoluisti?" Respondensque ille  
 30 tyrannus crudelis ait: "Poenitet<sup>7</sup> me facti huius, et quodcumque praeciperis mihi faciam, et trado me nunc

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<sup>1</sup> Sic, B.; quondam, A.

<sup>2</sup> Sic, B.; gloriatur, A.

<sup>3</sup> Sic, B.; Temp-taueruntque, A.

<sup>4</sup> Before posuerunt A. inserts temptauerunt et.

<sup>5</sup> uertutis praestigias, A.

<sup>6</sup> Sic, B.; gentes, A.

<sup>7</sup> Penitet, B.; Poeniteat, A.

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in potentiam Dei tui excelsi quem praedicas." Et ait sanctus: "Crede ergo in Deo meo Domino Iesu, et confitere peccata tua et babbtizare in nomine Patris et Filii et Spiritus Sancti." Et conuersus in illa hora credidit Deo aeterno. Babbtizatusque est insuper; 5 et nunc addidit *Maccuill* dicens: "Confiteor tibi, sancte domine mi Patrici, quod proposui te interficere. Iudica ergo quantum debuerit pro tanto et tali crimine." Et ait Patricius: "Non possum iudicare, sed Deus iudicabit. Tu tamen egredire nunc inermis 10 ad mare, et transi uelociter de regione hac Hibernensi, nihil tollens tecum de tua substantia praeter uile et paruum indumentum quo possit corpus tuum contegi, nihil gustans nihilque bibens de fructu insolae huius, habens[que hoc<sup>1</sup>] insigne peccati tui in capite tuo<sup>2</sup>; 15 et postquam peruenias ad mare, conliga pedes tuos conpede ferreo, et proiece clauim eius in mare<sup>3</sup>, et mitte te in nauim unius pellis<sup>4</sup> absque gubernaculo et absque remo, et quocumque te duxerit uentus et mare esto paratus, et terram in quamcumque defferat te diuina 20 prouidentia, inhabita et exerce ibi<sup>5</sup> diuina mandata.' [6 b. 1] Dixitque *Maccuill*: "Sic faciam ut dixisti. De uiro autem mortuo quid faciemus?" Et ait Patricius: "Vivet et exsurget sine dolore." Et suscitauit eum Patricius in illa hora, et reuixit sanus. 25

Et migravit inde *Maccuill* tam cito ad mare dexterum campi *Inis*,<sup>6</sup> habeta fiducia inconcussa fidei, collegauitque sé in litore ieciens clauim in mare secundum quod praeceptum est ei, et ascendit mare in nauicula. Et inspirauit illi uentus aquilo, 30 et sustulit eum ad meridiem iecitque eum in insulam, Euoniam nomine. Inuenitque ibi duos uiros ualde mirabiles, in fide et doctrina fulgentes, qui

<sup>1</sup> Sic, B.

<sup>2</sup> See Genesis iv. 15

<sup>3</sup> Sic, B.; mari, A.

<sup>4</sup> See *Calendar of Oengus*, Glos-

sarial Index, s.v. *Codail*, and Reeves, *Columba*, p. 169, note k.

<sup>5</sup> Sic, B.; tibi, A.

<sup>6</sup> 'of Mag Inis,' now Lecale.

primi docuerunt uerbum Dei et baptismum in Euonia, et conuersi sunt homines insolae [huius<sup>1</sup>] in doctrina eorum ad fidem catholicam, quorum nomina sunt *Conindri* et *Rumili*.<sup>2</sup> Hii uero uidentes uirum 5 huius<sup>3</sup> habitus mirati sunt et miserti sunt illius, eliuaueruntque [eum<sup>4</sup>] de mari suscipientes cum gaudio. Ille igitur, ubi inuenti sunt spiritalis patres in regione a Deo sibi credita, ad regulam eorum corpus et animam exercuit, et totum uitae tempus 10 ibi exegit apud istos duos sanctos episcopos, usque dum successor eorum in episcopatu effectus est. Hic est, '*Maccuil di Mane*,'<sup>5</sup> episcopus et antestes *Arddae Huimnonn*.<sup>6</sup>

15 **De gentibus laborantibus die dominica trans praeceptum Patricii.**

Alia uero uice sanctus requiescens Patricius in die dominica supra mare iuxta salsuginem, quae est ad aquilonalem plagam a Collo Bouis<sup>7</sup> distans non magno uiae<sup>8</sup> spatio, audiuit sonum intemperatum 20 gentilium in die dominica laborantium, facientium *rathi*,<sup>9</sup> uocatisque illis prohibuit eos Patricius ne laborarent in die dominica.<sup>10</sup> At illi non consentiebant uerbis sancti: quin immo inridentes deludebant eum. Et ait sanctus Patricius: "*Mudebroth*!"<sup>11</sup> quamuis la- 25 boraueritis, nec tamen proficiat." Quod tamen completum est. In sequenti enim nocte uentus magnus adueniens turbauit mare, et omne opus gentilium destruxit tempestas, iuxta uerbum sancti.

<sup>1</sup> Sic, B.

<sup>2</sup> Conhindri et Romuli, B.

<sup>3</sup> Sic, B.; unius, A.

<sup>4</sup> Sic, B.

<sup>5</sup> de mare, B.; compare infra, p. 303, line 7. But *Mane* is perhaps the abl. sg. of an Irish name for the Isle of Man, and *di* the Ir. prep. = Lat. *de*.

<sup>6</sup> B. adds: *cujus nos suffragia adjuuent sancta*.

<sup>7</sup> *Muin-Daim*, probably the Inner Bay of Dundrum, Reeves, *Eccl. Antiq.* 236.

<sup>8</sup> Sic, B.; uice, A.

<sup>9</sup> fossam castelli, B., whence it would seem that *rathi* is an acc. singular.

<sup>10</sup> Sic, B.; dominico die, A.

<sup>11</sup> i.e., Dei mei iudicium!

**De fabula *Dairi* et equo, et oblatione *Airdd*  
*machae* ad *Patricium*.**

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[6. b. 2.] Fuit quidam homo diues et honorabilis in regionibus Orientalium,<sup>1</sup> cui nomen erat *Daire*. Hunc autem rogauit *Patricius* ut aliquem locum ad exercendam relegendam daret ei. Dixitque diues ad sanctum: "Quem locum petis?" "Peto," inquit sanctus, "ut illam altitudinem terrae quae nominatur *Dorsum Salicis*<sup>2</sup> dones mihi, et construam ibi locum." At ille noluit sancto terram illam dare altam; sed dedit illi locum alium in inferiori terra, ubi nunc est *Fertae Martyrum*<sup>3</sup> iuxta *Ardd-machae*, et habitauit ibi sanctus *Patricius* cum suis. Post uero aliquod tempus uenit eques *Dairi*<sup>4</sup> ducens equum suum<sup>5</sup> ut pasceretur in herbosso loco Christianorum. Et offendit *Patricium* talis dilatio equi in locum suum, et ait: "Stulte fecit *Daire*, bruta mittens animalia turbare locum paruum<sup>6</sup> quem dedit Deo." At uero eques tanquam sordus non audiebat, et sicut mutus non aperiens os suum nihil loquebatur, sed dimisso ibi equo nocte illa exiuit. Crastino hautem die mane ueniens eques uissitare equum suum, inuenit eum iam mortuum. Domique reuersus, tristis ait ad dominum suum: "Ecce Christianus ille occidit equum tuum. Offendit enim illum turbatio loci sui." Et dixit *Daire*: "Occidatur et ille: nunc ite et interficite eum." Euntibus hautem illis foras, dictu citius inruit mors super *Daire*. Et ait uxor eius: "Causa Christiani est haec. Eat quis cito, et portentur nobis beneficia eius, et saluus eris; et prohibe[a]ntur et reuocentur qui exierunt occi-

<sup>1</sup> *Airther*.

<sup>2</sup> *Druimm Sailech*.

<sup>3</sup> *Fertae Martre* 'sepulcrum reliquiarum.'

<sup>4</sup> eques *doiri Dairi*, A., where *doiri* is an uncanceled scribal error for *Dáiri*.

<sup>5</sup> Here the word 'miraculum' (obviously a gloss referring to the miraculous death of *Dáire* and his horse) has been incorporated with the text.

<sup>6</sup> So in the margin: in the text 'sanctum.'

- dere eum." Exieruntque duo uiri ad Christianum qui dixerunt ei, celantes quod factum est: "Et ecce infirmatus est *Daire*: portetur illi aliquid a te, si forte sanari possit." [7 a. 1] Sanctus hautem Patricius, sciens quae facta sunt, dixit: "Nimirum." Benedixitque aquam et dedit eis dicens: "Ite, aspergite equum uestrum ex aqua ista, et portate illam uobiscum."<sup>1</sup> Et fecerunt sic, et reuixit equus; et portauerunt secum, sanatusque est *Daire* aspersione aquae sanctae.<sup>2</sup>
- 10 Et uenit *Daire* post haec ut honoraret sanctum Patricium, portans secum aeneum mirabilem transmarinum metritas ternas capientem; dixitque *Daire* ad sanctum: "Ecce hic aeneus sit tecum." Et ait sanctus Patricius "*Grazacham*."<sup>3</sup> Reuersusque *Daire* ad domum suam dixit: "Stultus homo est qui nihil boni dixit praeter *grazacham* pro aeneo mirabili metritarum trium." Additque *Daire*, dicens seruís suis: "Ite, reportate nobis aeneum nostrum." Exierunt et dixerunt Patricio: "Portabimus aeneum." Nihilominus et illa uice sanctus Patricius dixit: "*Gratzacham*, portate;" et portauerunt. Interrogauitque *Daire* socios suos dicens: "Quid dixit Christianus quando reportasti[s] aeneum?" At illi responderunt: "*Gratzacham* dixit." Et ille *Daire* respondens dixit: 25 "*Grazacham* in dato, *grazacham* in ablato; eius dictum tam bonum est cum *grazacham* illis portabitur illi rursum aeneus suus."<sup>4</sup> Et uenit *Daire* ipsemet<sup>5</sup> illa uice et portauit aeneum ad Patricium, dicens ei: "Fiat tecum aeneus tuus. Constans enim et incom-
- 30 motabilis homo es. Insuper et partem illam agri quam olim petisti dó tibi nunc quantum habeo, et

<sup>1</sup> Hic jam deficit codex Bruxelensis, Hogan.

<sup>2</sup> A. adds, *asperarsione aquae sanctae*.

<sup>3</sup> i.e., gratias agamus.

<sup>4</sup> Dr. Todd, *S. Patrick*, p. 474, renders thus, "His saying is so good

with those *gratzachams* that his cauldron shall be brought back to him." But for 'illis' we should perhaps read 'illius': cf. 'equos illius,' infra, p. 319, l. 29.

<sup>5</sup> *insemet*, A.

Book of Armagh, fo. 7, a. 2. inhabita ibi." Et illa est ciuitas quae nunc *Ardd Machae* [7 a. 2] nominatur.

Et exierunt ambo, sanctus Patricius et *Daire*, ut considerarent mirabile oblationis et beneplacitum munus, et ascenderunt illam altitudinem terrae, inueni- 5 eruntque ceruam cum uitulo suo paruo iacente<sup>1</sup> in loco in quo nunc altare est sinistralis<sup>2</sup> aeclessiae in *Ardd Machae*, et uoluerunt comites Patricii tenere uitulum et occidere; sed noluit sanctus neque permissit: quin potius ipsemet sanctus tenuit uitulum, 10 portans eum in humeris suis, et secuta illum cerua uelut [mansuetissima] amantissimaeque ouis usquedum dimisserat uitulum in altero saltu situm ad aquilonalem plagam *Airdd Machae*; ubi usque hodie signa quaedam uirtutis<sup>3</sup> esse manentia periti dicunt. 15

### De fructifera terra in salsuginem uersa ad uerbum Patricii.

Virum aliquem ualde durum et tam auarum in campo *Inis*<sup>4</sup> habitantem in tantum stultitiae auaritia-aeque incurrisse cremen periti ferunt, ut duos boues 20 carrum<sup>5</sup> sancti Patricii uehentes, alio die post sanctum laborem in pastu agi[l]li<sup>6</sup> sui requiescentibus pascentibusque se bobus, uiolenter inconstanter[que], praesente sancto Patricio uanus ille homo per uim coegit. Cui irascens sanctus Patricius cum maledictione dixit, 25 "*Mudebrod!*"<sup>7</sup> male fecisti: nusquam proficiat tibi ager hic tuus neque semini tuo in aeternum. Iam inutilis erit." Et factum est sic. Inundatio etenim maris tam habunda eodem ueniens die circumluit et operuit totum agrum, et possitus est, iuxta profetae uerbum, terra 30 fructifera in salsuginem a malitia inhabitantis in ea.

<sup>1</sup> iacentæ, A.

<sup>2</sup> So called from its position, north and south, Reeves, *Ancient Churches of Armagh*, p. 12; Todd, *St. Patrick*, p. 480.

<sup>3</sup> "some signs of the miracle," Dr. Todd, *St. Patrick*, p. 474.

<sup>4</sup> Mag-inis.

<sup>5</sup> carrarum, A.

<sup>6</sup> i.e. agelli.

<sup>7</sup> See above, p. 289, note 12.



Arenossa ergo et infructuossa haec a die qua maledixit  
eam sanctus Patricius usque in hodiernum diem.

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FINIT PRIMUS, INCIPIT SECUNDUS LIBER.

- [7 b. 1.] De Patricii deligentia orationis.  
 5 De mortuo ad se loquente.  
 De inluminata dominica nocte ut equi inuenti sunt.  
 De eo quod angelus eum prohibuit né *iMachi*<sup>1</sup>  
 moriretur.  
 De rubo ardente in qua erat angelus.  
 10 De quatuor Patricii petitionibus.  
 De die mortis eius et de tempore uitae cxx.<sup>2</sup> an-  
 norum.  
 De termino contra noctem posito.  
 De caligine .xii. noctium abstersa.  
 15 De uigilis primae noctis iuxta corpus Patricii quas  
 angeli fecerunt.  
 De consilio sepulturae eius ab angelo.  
 De igne de sepulchro eius erumpente.  
 De freto sussum surgente ut non bellum de corpore  
 20 fieret.  
 De felici seductione populorum.<sup>3</sup>

**De deligentia orationis.**

- Omnes psalmos et ymnos et apocalipsin Iohannis et  
 omnia kantica spiritalia scripturarum cotidie decan-  
 25 tans, siue manens aut in itinere pergens, trop[a]eo  
 etiam crucis in omni hora diei noctisque centies se  
 signans, et ad omnes cruces quascumque uidisset ora-  
 tionis gratia de curru descendens declinabat.<sup>4</sup>

<sup>1</sup> i.e., in Armagh: innichi, A.  
 The emendation is due to Mr.  
 Hogan.

<sup>2</sup> .xxx., A.

<sup>3</sup> Here in the codex follows the

sentence, *Si quis autem . . . rl.*,  
 which will be found infra p. 297,  
 line 4.

<sup>4</sup> Compare Reeves, *Columba*, p.  
 125, note d.

**De mortuo ad se loquente.**

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Inde [7. b. 2] etiam in die quadam ingrediens, crucem quae erat iuxta uiam sita<sup>1</sup> non uidens praetergressus est. Hanc tamen auriga uidit; et ille dixit cum ad hospitium quoddam quo tenderat peruenissent et orare<sup>5</sup> ante prandium coepissent, dixit, inquam, auriga: "Vidi crucem iuxta uiam per quam uenimus possitam." At ille Patricius, dimisso hospitio, per uiam quam uenerat,<sup>2</sup> ad crucem pergens orauit; et sepulcrum ibi uiderat, et mortuum in illo busto sepultum.<sup>10</sup> Interrogauit qua morte obierat<sup>3</sup> et sub fide uixerat. Respondit mortuus: "Gentilis uixi, et hic sepultus fui." Quaedam etiam mulier in alia prouincia degens mortuum filium, qui se longue separatus erat, habuit, et illa absente sepultus est. At post aliquot dies<sup>15</sup> lugens mater amissum<sup>4</sup> filium planxit, et in decreto errore sepulchrum gentilis hominis sui filii bustum esse putans, crucem<sup>5</sup> iuxta gentilem possuit. Et ob hanc caussam, ut Patricius dixit, crucem non uiderat, quia sepulturae gentilis locus fuit; et uirtus maior<sup>20</sup> inde surrexerat ut mortuus loqueretur, et qui sub fide defunctus erat Christi scieretur, et iuxta illum almae crucis fieret meritum, signo in uero termino posito.

**De inluminata dominica nocte ut equi inuenti sunt.**

25

Consuetudo autem illi erat ut a uespera dominicae noctis usque ad mane secundae feriae Patricius non ambularet. Inde in quadam dominica die honore sacri temporis in campo pernoctans, grauis pluia cum tempestate accederat. Sed cum grauis pluia in tota<sup>30</sup>

<sup>1</sup> sitam, A.

<sup>2</sup> ueneratur, A.

<sup>3</sup> abierat, A.

<sup>4</sup> omissum, A.

<sup>5</sup> A. inserts non.

patria populata est, [8 a. 1] in loco ubi sanctus episcopus pernoctabat, siccitas erat sicut in conca et in uellere Gedeon. Accederat auriga, memorat equos amissos quasi amicos caros plangit, quia illos quaerere, 5 tenebris arcentibus uisum, non poterat. Inde pietas Patricii patris pii mota est, et flebili aurigae dixit: "Deus, in angustis, in oportunitatibus adiutor prumptus, adiutorium praestabit, et equos quos ploras inuenies." Exhinc manum spolians manica extensam ele- 10 uauit, et quinque digiti sicut luminaria ita proxima quaeque inluxera[n]t, et per lucem extensae manus equos quos amiserat<sup>1</sup> auriga soluto<sup>2</sup> gemitu inuenit. Sed hoc miraculum auriga comes<sup>3</sup> usque ad Patricii obitum absconderat.

15 **De eo quod anguelus eum prohibuit ne iMachi moriretur. De rubo ardente in qua erat angelus.**

Post uero miracula tanta quae alibi scripta sunt et quae ore fideli mundus celebrat, adpropinquante die mortis eius, uenit ad eum anguelus et dixit illi de 20 morte sua. Ideo ad *Arddmachae* missit, quam prae omnibus terris dilexit. Ideo mandauit ut uenirent ad eum uiri multi ad eundem deducendum quo uoluit. Inde cum comitibus suis iter carpere coepit ad *Machi* uoluntarie<sup>4</sup> tellurem cupitam satis. Sed iuxta uiam 25 rubus quaedam arserat et non combure[ba]tur,<sup>5</sup> sicut antea Moysi<sup>6</sup> prouenerat in rubo. Victor erat anguelus, qui Patricium saepe uissitare solebat, et Victor alterum anguelum ad Patricium prohibendum ne pergat quo pergere cupit<sup>7</sup> missit, et dixit illi: "Quare 30 proficisceris sine Victoris consilio? Quamobrem Victor

<sup>1</sup> commiserat, A. Mr. Hogan conjectures *amiserat*.

<sup>2</sup> solito, A. Mr. Hogan conjectures *soluto*, 'the lamentation ended': cf. 'jejunio soluto.'

<sup>3</sup> 'the charioteer who always accompanied him.'

<sup>4</sup> uoluntariae, A.

<sup>5</sup> This emendation is due to Mr. Hogan.

<sup>6</sup> a conjecture of Mr. Hogan's. The MS. has *Moyes*.

<sup>7</sup> Read *cupiret*?

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te uocat, et ad eum declina." Et ut ei iussum est declinauit, et quid facere deberet interrogauit. Et respondens angelus dixerat: "Reuertere ad locum unde uenis, hoc est *Sabul*, et datae sunt quatuor petitiones tibi quas petisti. 5

"Prima petitio, ut in *Arddmachae* fiat ordinatio tua.

"Secunda petitio, ut quicumque ymnum qui de té compositus est,<sup>1</sup> in die exitus de corpore cantauerit, [8. a. 2] tu iudicabis poenitentiam eius de suis peccatis.

"Tertia petitio, ut nepotes *Dichon*,<sup>2</sup> qui te benigne 10 susceperunt, missericordiam mereantur et non pereant.

"Quarta petitio, ut Hibernenses omnes in die iudicii a te iudicentur, ut [uidelicet] eos quibus apostolus fuisti iudices, sicut dicitur [a Domino] ad apostolos, 'Et uós sedentes [super sedes duodecim] iudicabitis 15 duodecim tribus<sup>3</sup> Israel.'<sup>4</sup>

"Reuertere igitur, sicut tibi dico, et moriens ingredieris uiam patrum tuorum." Quod in die .xvi. kal. Aprilis, peractis<sup>5</sup> totius eius uitae annis .cxx.,<sup>6</sup> prouenerat, sicut [in] omnibus totius Hyberniae finibus<sup>7</sup> 20 celebratur.

"Et contra noctem terminum pones." Quia in illa die mortis eius nox non erat, et per duodecimas dies in illa prouincia in qua mortis eius exequiae peractae sunt, nox non inruit et fuscis tellurem non amplexerat 25 alís, et pallor non tantus erat noctis, et astriferas non induxerat Hesperus<sup>8</sup> umbras. Et plebs *Ulod* dixit

<sup>1</sup> i.e., the hymn composed by S. Secundinus or Sechnall, and printed infra.

<sup>2</sup> 'of Dichu.'

<sup>3</sup> tribubus, A.

<sup>4</sup> For "ut . . . Israel," A. has the nonsensical "sicut dicitur ad apostolos. Et uós sedentes iudicabitis .xii. tribubus Israel ut eos quibus apostolis fuerunt iudices fuistis." See Vita V., lib. ii. c. 32.

<sup>5</sup> Sic Vita V., peractus. A

<sup>6</sup> A. inserts "et."

<sup>7</sup> annis, A.; finibus, Vita V., l. 2, c. 34.

<sup>8</sup> boferus, A. The latter half of this sentence is founded on three hexameters, of which one is Verg. Aen. viii. 369 (Nox ruit, et fuscis tellurem amplexitur alís) and another is Val. Flacc. Argonauticon, vi. 752 (Nox simul astriferas proferit optabilis umbras). The 'induxerat' may be due to Hor. Sat. i. v. 9.

- quod usque in finem anni totius in quo obierat<sup>1</sup> num-  
quam noctium tales tenebrae erant quales antea fue-  
runt. Quod ad tanti uiri meritum declarandum acci-  
disse non dubium est.<sup>2</sup> Si quis autem terminum  
5 contra noctem et noctem non uissam esse in tota pro-  
uincia breui tempore in quo luctus Patricii peractus  
est abnegare infidiliter uoluit, audiat et diligenter  
attendat qualiter Ezechiae languenti<sup>3</sup> in horologio<sup>4</sup>  
Ácáz demonstrato sanitatis indicio, [et] reliqua.<sup>5</sup>  
10 ui. Adpropinquante autem hora obitús sui sacrificium  
ab episcopo *Tassach*, sicut illi Victor angelus dixit,  
ad uiaticum beatæ uitæ acceperat.<sup>6</sup>

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**De uigilis primæ noctis iuxta corpus Patricii  
quas angeli fecerunt.**

- 15 In prima nocte exequiarum eius, angeli uigilias  
sancti<sup>7</sup> corporis fecerunt in uigiliarum et psalmorum  
moribus, omnibus quicumque ad uigilias in illa prima  
nocte ueniebant dormientibus. [In caeteris autem noc-  
tibus]<sup>8</sup> homines orantes et psalmos cantantes corpus  
20 custodierunt. Postquam autem in caelum profecti  
sunt angeli odorem suauissimum quasi mellis et fra-  
grantiam dulcedinis quasi uini dimisserunt; ut imple-  
retur quod in benedictionibus patriarchæ Iacob dictum  
est: "Ecce odor filii mei tamquam odor agri pleni  
25 quem benedixit Dominus" .iiii.

<sup>1</sup> Sic Vita V.; abierat, A.

<sup>2</sup> Sic Vita V.; esse dubium est.  
vi., A.

<sup>3</sup> Sic Vita V.; languente, A.

<sup>4</sup> Sic Vita V.; horologiae, A.

<sup>5</sup> In A. this sentence occurs in  
fo. 7. b. 1, immediately after the  
title De felici seductione populo-  
rum, supra, p. 293. For 'et reli-  
qua' Vita V. has, 'sol per decem  
lineas recurrens ostensus est sit,

pene duplicato die. Recenseat  
etiam quod sol contrà Gabaon, et  
luna contra uallem Achilon stetit  
duplicato die sine nocte, quando  
Iesu Naue pugnans contrà ini-  
micos Israel, deleuit eos.<sup>7</sup>

<sup>6</sup> acciperat, A.

<sup>7</sup> psalmi, A. Compare 'sancto  
corpore,' infra, p. 298, line 8.

<sup>8</sup> Sic, Vita V.

**De consilio sepulturae eius ab angelo.**

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Armagh,  
fo. 8, a. 2.

Quando haitem anguelus ad eum uenit, consilium sepulturae dedit illi: "Elegantur duo boues indomiti et pergant quocumque uoluerint, et ubicumque requiescunt, aeclessia in honorem corpusculi tui aedificetur." <sup>5</sup> Et sicut anguelus dixit, instabiles electi sunt iuueni et stabili plaustrum gestamine humeris inpositum cum sancto corpore uehant. [8. b. 1.] Et a loco qui *Clocher* uocatur, ab oriente *Findubrec*[h],<sup>1</sup> de pecoribus *Conail* electio clarificauit boues. Et exierunt, 10 Dei nutu regente, ad *Dún Lethglaisse*, ubi sepultus est Patricius.

**De igne de sepulchro eius erumpente.**

Et dixit [angelus] ei: "Ne reliquiae a terra reducuntur<sup>2</sup> corporis tui, et cubitus de terra super corpus 15 fiat." Quod iussu Dei factum in nouissimis demonstratum est temporibus; quia quando aeclessia super corpus facta est, fodientes humum antropi<sup>3</sup> ignem a sepulchro inrumpere uiderunt, et recedentes flammigerum 20 timuerunt<sup>4</sup> ignem.

**De freto sussum surgente ut non bellum de corpore fieret.**

De reliquiis sancti Patricii in tempore obitus sui dira contensio<sup>5</sup> ad bellum usque perueniens inter nepotes *Neill* et Orientales ex una parte [et *Ultu* ex al- 25 tera parte] inter aliquando propinuales et propinquos, nunc inter dirissimos hostes, irarum intrat certamen secundum (?) fretum quoddam quod Collum Bouis<sup>6</sup> uocatur. Merito Patricii, [ne]<sup>7</sup> sanguis effunderetur

<sup>1</sup> Gen. sg. of *Findubair* = *Findabair*, supra.

<sup>2</sup> reducuntur, A.

<sup>3</sup> i.e., *ἄνθρωποι*.

<sup>4</sup> A. inserts *flammae*.

<sup>5</sup> i.e., contentio.

<sup>6</sup> *Muin-Daim* = the *Muindam* of the *Tertia Vita*, c. 91 (Colgan, *Tr. Th.*, p. 29.) See supra p. 289, note 8.

<sup>7</sup> Sic, *Vita V.*

[Christianorum,]<sup>1</sup> et misericordia Dei, [maria] altis Book of  
Armagh,  
fo. 8, b. 1.  
crispantibusque intumescabant fluctibus, et undarum  
uertices concaua rumpebant aera, et dorsa in fluctibus  
tremula aliquando crispanti rissu<sup>2</sup> et aliquando flauis  
5 (sic) uallibus in certamine ruebant; quasi ad cohiben-  
dam animossitatem gentium dirarum, tales enim po-  
puli sunt, surrexit freti feritas et plebem pugnare  
prohibuit.

### De felici seductione populorum.

- 10 Postea autem, sepulto Patricio et freti tumore se-  
dato,<sup>3</sup> Orientales et nepotes *Néill* contra *Ulu*<sup>4</sup> acriter  
ad certamen ruunt, et certatim praeparati et armati  
ad bellum, ad locum beati corporis prorumpunt.<sup>5</sup> Sed  
felici seducti sunt fallacia, putantes se duos boues et  
15 plastrum inuenire et corpus sanctum rapere aestima-  
bant, et cum corpore et tali praeparatu et armatura  
usque ad fluuium *Cabcenne* peruenierunt, et corpus tunc  
illis non comparuit. Inpossibile enim [erat]<sup>6</sup> ut de  
tanto ac de beato corpore pax fieret, nisi Dei nutu  
20 taliter uideretur uissio ad tempus ostensa: ne quod  
animarum salus innumerabilium in exitum et mortem  
uerteretur, felici fallacia ostensum est. Sicut Siri an-  
tea excaecati [8 b. 2] ne sanctum profetam Helesseum  
occiderent ab Heliseo<sup>7</sup> diuina prouisione ad Samariam  
25 usque ducti sunt, haec etiam seductio ad concordiam  
populorum facta est.

Ad omnia<sup>8</sup> iterum recurat oratio. Anguelus in  
omni septima die septimanae semper uenire consuerat;

<sup>1</sup> Sic, Vita V.

<sup>2</sup> For rissu.

<sup>3</sup> sepulto, A. Mr. Hogan pro-  
poses *repulsos*; but *sedare tumorem*  
is the proper phrase for reducing a  
swelling.

<sup>4</sup> The Ulstermen. 'Orientales  
contra *Ulu* et nepotes *Neill*, A.

<sup>5</sup> prorumperat, A.; Mr. Hogan  
proposes *prorumpunt* or *proru-  
perunt*. The former is preferable  
as being in the same tense as  
*ruunt*.

<sup>6</sup> Sic, Hogan

<sup>7</sup> Sic, Hogan; ad Helesseum, A.

<sup>8</sup> Sic, B.; om. A.

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Armagh,  
fo. 8, b. 2.

et sicut homo cum homine loquitur, ita conloquio angueli fruebatur Patricius. Etiam in sexto decimo anno aetatis captus et sex annis seruiuit et per triginta uices conductionum anguelus ad eum uenerat, et consiliis atque conloquiis fruebatur anguelicis. Ante-5 quam de Scotia ad Latinos pergeret, centies in dies et centies in nocte orabat. Aliquando sues custodiens perdidit eas, et anguelus ueniens ad eum sues indica-uit illi.<sup>1</sup> Aliquando etiam anguelus illi loquens multa illi dixit; et postquam illi locutus est, pedem super 10 petram ponens in *Scirit* iuxta<sup>2</sup> montem *Mis*<sup>3</sup> coram se ascendit, [et]<sup>4</sup> uestigia pedis angueli in petra huc usque manentia cernuntur. Et in illo loco triginta uicibus ad eum locutus est, et ille locus [orandi locus est,]<sup>4</sup> et ibi fidelium preces fructum felicissimum ob-15 tinent.

FINIT. AMEN.

Portauit Patricius per *Sininn*<sup>5</sup> secum L. clocos, L. patinos, L. calices, altaria, libros legis, aeuanguelii libros, et reliquit eos in locis nouis. 20

Patricius vi. anno babtitzatus est, xx. captus est, xv. seruiuit, xl. legit, lxi. docuit. Tota uero aetas eius cxi.

Haec Constans in Gallis<sup>6</sup> inuenit.

[9 a. 1.] Patricius uenit de campo *Arthicc* ad *Drum-* 25 *mut Cerigi* et ad *Nairniu Toisciurt* [et] ad *Ailich Esrachtae*. Et [cum] uiderunt illum cum uiris .viii. aut .viii. cum tabulis in manibus scriptis more Moy-  
saico, exclamauerunt gentiles super illos ut sanctos occiderent, et dixerunt: "Gladios in manibus habent 30  
ad occidendos homines. Videntur lignei in die apud illos, sed ferreos gladios aestimamus ad effundendum

<sup>1</sup> B. adds ubi essent.

<sup>2</sup> in, A.; but cf. 'in cacuminibus *Scirte* iuxta montem *Miss*,' infra p. 302, l. 13.

<sup>3</sup> *Sliab Mis*, now Slemish.

<sup>4</sup> Sic, B.

<sup>5</sup> The Shannon.

<sup>6</sup> for in Galliis 'in the Gauls'?



sanguinem."<sup>1</sup> Voluit multitudo nimia malefacere in sanctos. Sed fuit uir missericors apud illos, *Hercaith* Book of Armagh, fo. 9, a. 1. nomine, de genere Nothi, pater Feradachi. Credidit Deo Patricii, et baptizauit illum Patricius et Feradachum filium eius, et immolauit filium Patricio. Et exiuit cum Patricio ad legendum triginta annis, et ordinauit illum in urbe Roma, et dedit illi nomen nouum Sachellum, et scripsit illi librum psalmorum quem uidi, et portauit ab illo partem de reliquiis Petri et Pauli, Laurentii et Stefani quae sunt in *Machi*. Caetiachus et Sachellus ordinabant episcopos, presbyteros, diaconos, clericos sine consilio Patricii in campo *Aii*.<sup>2</sup> Et accussauit illos Patricius, et mittens aepistolas illis exierunt ad poenitentiam ducti ad *Arddmache* ad Patricium, et fecerunt poenitentiam monachorum duo pueri Patricii prumpti. Et dixit eis; "Non magnae erunt aeclessiae uestrae."

### Dicta Patricii.

Timorem Dei habui ducem itineris mei per Gallias atque Italiam, etiam in insolis quae sunt in mari Terreno. De saeculo requissistis<sup>3</sup> ad paradissum. Deo gratias. Aeclessia Scotorum, immo Romanorum, ut Christiani, ita ut Romani sitis, ut decantetur uobiscum oportet omni hora orationis uox illa laudabilis 25 'Curie lession, Christe lession.'<sup>4</sup> Omnis aeclessia quae sequitur me cantet "Curie lession, Christe lession,<sup>4</sup> Deo gratias."

<sup>1</sup> The tablets were, therefore, wooden staves, in form not unlike the short straight swords of the Irish, Bishop Graves, *Hermathena*, III. 237.

<sup>2</sup> Mag Ái in Roscommon.

<sup>3</sup> i.e., recessistis, *qu* being here, as often, written for *c*, cf. the *Epist. ad Corotici subditos*, infra, p. 379. In marg. z.

<sup>4</sup> i.e., Κύριε ἐλέεισον, Χρίστε ἐλέεισον.

Book of  
Armagh,  
fo. 9, a. 2.

Tirechán episcopus hæc scripsit ex ore uel libro  
Ultani episcopi cuius ipse alumpnus uel discipulus fuit.

Inueni quatuor nomina in libro [ad]scripta Patricio  
apud Ultanum episcopum Conchuburnensium, Sanctus  
Magonus, qui est clarus, Succetus, qui est [deus belli  
uel fortis belli],<sup>1</sup> Patricius, [qui est pater ciuium],<sup>2</sup>  
Cothirthiacus, quia seruiuit quatuor domibus mago-  
rum. Et empsit illum unus ex eîs, cui nomen erat  
*Miliuc maccu-Boin* magus, et seruiuit illi septem an-  
nîs omni seruitute et multiplici<sup>3</sup> labore, et porcarium 10  
possuit cum in montanîs conuallibus. Deinde hautem  
uissitauit illum angelus Domini in somniis in cacumi-  
nibus montis *Scirte*<sup>4</sup> iuxta montem *Miss*. Finita hautem  
angeli sententia: "Ecce nauis tua parata, surge et  
ambula,"<sup>5</sup> secessit ab illo in caelum. Surrexit et am- 15  
bulauit,<sup>5</sup> ut dixit illi angelus Domini, Victor nomine.  
In .xvii. aetatis suae anno captus, ductus, uenditus  
est in Hiberniam: in .xxii. anno laboris magis<sup>6</sup> re-  
linquere potuit: vii. aliis annis ambulauit et nauigauit  
in fluctibus, in campistribus locis et in conuallibus 20  
montanîs per Gallias atque Italiam totam atque in  
insolis quae sunt in mari Terreno, ut ipse dixit in  
commemoratione laborum. Erat hautem in una ex in-  
solis, quae dicitur Aralanensis,<sup>7</sup> annis .xxx., mihi tes-  
tante Ultano episcopo. Omnia hautem quae euenierunt 25  
[ei], inuenietis in plana illius historia scripta. Hæc  
sunt nouissîma illius mirabilia in quinto regni anno  
*Loiguirî maicc Neill*<sup>8</sup> finita atque feliciter facta.

A passione hautem Christi colleguntur anni ccccxxxui.  
usque ad mortem Patricii. Duobus hautem uel .v. annis 30  
regnauit *Loiguire* post mortem Patricii. Omnis hautem  
regni illius tempus .xxxvi. [anni,] ut putamus.

<sup>1</sup> So in the notes to Fíacc's hymn contained in the Franciscan Liber Hymnorum. See infra.

<sup>2</sup> So in the Tripartite Life, supra p. 16, l. 25.

<sup>3</sup> duplici, A.; cf. "et in multis laboribus desudabam," Vita IV. c. 16.

<sup>4</sup> 'of Scirit.'

<sup>5</sup> A. inserts *et*.

<sup>6</sup> Mr. Hogan proposes 'laborem magi;' but this would mean 'work performed by the wizard:' 'laboris' may be for acc. pl. labores.

<sup>7</sup> Read Arelatensis? and see infra, p. 420.

<sup>8</sup> 'of Loiguire son of Níall.'

Venit uero Patricius cum Gallis ad insolas *Maccu-* Book of Armagh, fo. 9, a. 2.  
*Chor* et insolam orientalem,<sup>1</sup> quae dicitur Insola  
 Patricii,<sup>2</sup> et secum fuit multitudo episcoporum sancto-  
 rum et prespiterorum et diaconorum ac exorcistarum,  
 5 hostiariorum lectorumque [9 b. 1] necnón filiorum quós  
 ordinauit.

Ascendit hautem de mari ad campum *Breg* sole orto  
 cum benedictione Dei, cum uero sole mirae doctrinae  
 densas tenebras ignorantiae inluminans. Ad Hiberniam<sup>3</sup>  
 10 ingens lucifer sanctus episcopus oritur. Et antifana<sup>4</sup>  
 assiduo erat ei de fine ad finem: "in nomine Domini  
 Dei Patris et Filii Iesu Christi benigni" (hoc autem  
 dicitur in Scotica lingua *ochen*) "atque Spiritus Sancti."<sup>5</sup>

Primo uero uenit ad uallem Sescnani, et aedificauit  
 15 ibi aeclessiam primam, et portauit filium, Sesceneum  
 nomine, episcopum secum, et reliquit ibi duos pueros  
 perigrinos.<sup>6</sup> Vespere uero uenit ad hostium *Ailbine*<sup>7</sup>  
 ad quendam uirum bonum, et babtizauit illum. Et  
 inuenit cum illo filium placitum sibi, et dedit illi  
 20 nomen Benignum, quia collegebat pedes Patricii inter  
 manus suas et pectus, et noluit dormire apud patrem  
 et matrem, sed fleuit nisi cum Patricio dormiret. Mane  
 autem facto cum surgerent, completa benedictione super  
 patrem Benigni, Patricius currum conscendit, et pedes  
 25 illius diuerso<sup>8</sup> alter in curru et alter super terram  
 erat, et Benignus puer pedem Patricii tenuit duobus  
 manibus strictis, et clamauit: "Sinite me apud Patri-  
 cium patrem proprium mihi." Et dixit Patricius:  
 "Babtizzate eum et eleuate eum in currum, quia heres  
 30 regni mei est." Ipse est Benignus episcopus, successor  
 Patricii in aeclessia *Machae*.<sup>9</sup>

<sup>1</sup> insola orientali, A.

<sup>2</sup> *Inis Pátraic*.

<sup>3</sup> In marg. z, and there is a dot over the first n of 'ingens.'

<sup>4</sup> i.e., antiphona.

<sup>5</sup> In the MS. the words *atque Spiritus sancti* come immediately after *Filii*. The words in parenthesis seem to refer to *benigni*

rather than (as Father Hogan supposes) to *de fine in finem*.

<sup>6</sup> Here in margin is written, L.

<sup>7</sup> *Inber Ailbine*. See Reeves, *Columba*, p. 108, note 6.

<sup>8</sup> An adverb, like *assiduo*, supra, l. 11.

<sup>9</sup> 'of Armagh.'

Book of  
Armagh,  
fo. 9, b. 1.

De episcoporum numero quos ordinavit in Hibernia .cccci. De prespiteris non possumus<sup>1</sup> ordinare,<sup>2</sup> quia babtitzabat cotidie homines, et illis litteras legebat ac abgatorias [scribebat], et de aliis episcopos ac præs-piteros faciebat, quia in aetate propria babtismum<sup>5</sup> acciperunt sobria.

[9 b. 2.]

DE EPISCOPIIS.

Benignus.	Bressialus.	
Bronus.	Feccus.	10
Sachellus.	Menathus.	
Cethiacus.	Cennannus.	
Carthacus.	Nazarus.	
Cartenus.	Melus.	
Connanus.	Maceleus.	15
Fintranus. <sup>3</sup>	Mactaleus.	
Siggeus.	Culeneus.	
Aeternus.	Asacus.	
Sencaticus.	Bitheus.	
Olcanus.	Falertus.	20
Iborus.	Sescneus.	
Ordus.	Muirethachus. <sup>4</sup>	
Nazarius.	Temoreris qui funda-	
Miserneus.	uit aeclesiam sanc-	
Senachus.	tam Cairce quam	25
Secundinus.	tenuit familia	
Gosach[t]us.	Clono Auiss.	
Camulacus.	Daigreus.	
Auxilius.	Iustianus mac húi <sup>5</sup>	
Victoricus.	Daiméne.	30
	Olcanus. <sup>6</sup>	
	Domnallus, et alii	
	quam plurimi.	

<sup>1</sup> Read possumus ?

<sup>2</sup> Read enumerare ?

<sup>3</sup> In marg. z. The MS. seems to have Firtnanus, with a dot over the r.

<sup>4</sup> In the MS. *Muirethchs*, with a curve over the s.

<sup>5</sup> Read *háui* ?

<sup>6</sup> MS. *Oloanus* with *l̄c* (i.e., uel c) written over o.

## DE PRESBITERIS.

	Anicius.	Catus.	Book of Armagh, fo. 9, b. 2.
	Brocidius.	Catanus.	
	Amirgenus.	Broscus.	
5	Lommanus.	Ailbeus.	
	Catideus.	Trianus episcopus.	

## DE NOMINIBUS FRANCORUM PATRICII.

## Episcopi três.

	Inaepius.	Bernicius.	Hernicius subdiaconus.
10	<i>Seman.</i>		Brocanus.
	<i>Semen.</i>		Roddanus.
	<i>Cancen.</i>		<i>Brigson.</i>
	Bernicius diaconus et		et alter Roddanus qui
	Ernicius Franci, uiri		fundauit Aecles-
15	.xii. cum sorore una		siam Senem Nepo-
	aut vi. vel iii. <sup>1</sup>		tum <i>Aillelo</i> , <sup>4</sup> quam
	Cassanus.		tenuerunt monachi
	<i>Conlang.</i>		Patricii <i>Gengen</i> et
	<i>Erclang.</i>		<i>Sunnuch.</i>

## 20 DE DIACONIS.

	Diaconus Iuostus <sup>2</sup> qui	Olcanus monachus
	babtitzauit Cera-	qui fuit in cellola
	num filium artificis <sup>3</sup>	magna <i>Muaide</i> <sup>5</sup>
	ex libro Patricii.	prespiter. Duos
25	Diaconus Coimmanus	exorcistas scimus
	carus Patricio, qui	apud illum, exor-
	fuit in aeclessia	cista <i>Losca</i> in dor-
	magná <i>Airdlicce</i> .	so <i>Dairi</i> [10. a. 1]
30		in regionibus <i>Tuir-</i>
		<i>tri</i> , exorcista alius
		in campo <i>Liphi</i> .

<sup>1</sup> In marg. z.<sup>2</sup> Read Iustus or Iostus.<sup>3</sup> *Ciarán macc int-sáir.*

u 10231.

<sup>4</sup> i.e., *Senchill Ua n-Aillelo*.<sup>5</sup> *Cell Már Muaide*.

Book of  
Armagh,  
fo. 10. a. 1.

De aeclessiis quas fundauit in campo *Breg*. Primum in Culmine.<sup>1</sup>—II. Aeclessia *Cerne*<sup>2</sup> in qua sepultus est Hercus qui portauit mortalitatem magnam.<sup>3</sup>—III. in cacuminibus *Aisse*.—IIII. *imBlaitiniu*.<sup>4</sup>—V. in *Collumbus* in qua ordinauit Eugenium sanctum episcopum.—VI. Aeclessia filii<sup>5</sup> *Laithphi*.—VII. *imBrí-dam*<sup>6</sup> in qua fuit sanctus Dulcis<sup>7</sup> frater Carthaci.—VIII. super *Argetbor* in quá [fuit] Kannanus episcopus quem ordinauit Patricius in primo pasca *hi Ferti* uirorum *Feicc*,<sup>8</sup> qui portauit secum ignem primum benedictum<sup>10</sup> ac ceriales lucernas primas Patricii de manibus portauit domi,<sup>9</sup> ut accenderet fumum benedictum in oculos ac nares hominum gentilium et regis *Loiguirí*, et magorum illius, quia contra[i]uerunt illi tres magi fratres ex uno uiro nominibus et genere *Cruth Loch* 15 *Lethlanu*<sup>10</sup> de genere *Runtir*,<sup>11</sup> qui fecerunt conflictionem magnam contra Patricium et Benignum. Cassula autem magi inflammata est circa Benignum et in cinerem finita erat.<sup>12</sup> Sanctus quoque filius sanus effectus est firma fide Dei in conspectu regis et hominum 20 et magorum. Cassula hautem Benigni filii Patricii infixata est circa magnum et inflammatus est magus in medio et consumptus est. Et dixit Patricius: "In hác hora consumpta est gentilitas Hiberniae tota." Et eleuauit Patricius manus suas Deo circa magum 25 *Loch-leth[lan]jeum* et dixit: "Domine mi, iece a me canem qui oblatrat faciem tuam et me: eat in mor-

<sup>1</sup> A rendering of the Irish word *mullach*. In marg. is z.

<sup>2</sup> i.e., Cell-Cerne or Domnach-Cerne.

<sup>3</sup> In A.D. 550 or 664, Reeves, *Columba*, p. 183, note a.

<sup>4</sup> i.e., in Blaitine, now (as Dean Reeves thinks) Platin in the parish of Duleek.

<sup>5</sup> filio, A.

<sup>6</sup> i.e., in Brí-dam, 'collis boum.'

<sup>7</sup> The translation of some Irish name like *milis*.

<sup>8</sup> 'In the grave of Fiacc's men.'

<sup>9</sup> For the corrupt "*portauit domi*" of the MS., we should perhaps read *oeconomi*.

<sup>10</sup> One name, apparently, has been dropt, as it appears that *Loch-lethlanu* was one of the brothers. See infra, line 26.

<sup>11</sup> Mocu-Runtir, Reeves, *Columba*, p. 47, or Dal-Runtir, supra, p. 266, line 11.

<sup>12</sup> 'was reduced to ashes,' the pluperfect being here, as often, used for the perfect.

tem!" Et intenderunt omnes magum eleuatum per tenebras nocturnales poene usque ad caelum, sed reuersus, cadauer illius conglutti-[10 a. 2]-natum grandinibus et niuibus, commixtum scintillis igneis, in terram ante 5 faciem omnium cecidit. Et est lapis illius in oris australibus orientalibusque [*Temro*]<sup>1</sup> usque in praesentem diem, et conspexi illum oculis meis.

Prima feria uenit ad Taltenam, ubi fit agone<sup>2</sup> regale ad Coirpriticum filium *Neill*, qui uoluit cum occidere, et flagillauit seruos euis in flumine *Sele*, ut indicarent Patricium Coirpritico. Quapropter appellabat illum Patricius "inimicum Dei" et dixit ei: "Semen tuum seruiet seminibus fratrum [tuorum], et non erit de semine tuo rex in aeternum, et non erunt 15 pisces magni in flumine *Sele*<sup>3</sup> semper."<sup>4</sup>

Deinde hauteu uenit ad Conallum filium *Neill*, ad domum illius quam<sup>5</sup> fundauit in loco in quo est hodie aeclessia Patricii magna,<sup>6</sup> et suscepit eum cum gaudio magno et babbizauit illum, et firmauit solium 20 eius in aeternum, et dixit illi: "Semen fratrum tuorum tuo semini seruiet in aeternum. Et tu misericordiam debés facere heredibus meis post me in saeculum, et filii tui et filiorum tuorum filiis meis credulis legitimum sempiternum." Pensabatque aeclessiam Deo 25 Patricius<sup>7</sup> pedibus eius lx. pedum,<sup>8</sup> et dixit Patricius: "Si diminuatur aeclessia ista, non erit longum regnum tibi et firmum."

Pasca quoque clausa, finita prima feria, exiit ad Vadum Molae,<sup>9</sup> et ibi aeclessiam fundauit, in qua 30 liquit tres fratres cum una sorore. Et haec sunt nomina illorum: Cathaceus, Cathurus, Catneus, et soror illorum Catnea, quae emulgebat lác ab dammulis feris, ut senes mihi indicauerunt.

<sup>1</sup> See Todd, *S. Patrick*, 423.

<sup>2</sup> i.e., *agón*.

<sup>3</sup> See Reeves, *Columba*, p. 128, note b.

<sup>4</sup> 'for ever.'

<sup>5</sup> MS. qui.

<sup>6</sup> i.e., Domnach Mór Pátraic.

<sup>7</sup> MS. Patricii.

<sup>8</sup> Read, perhaps, lx pedum [de] pedibus eius. The meaning is: 'he stept the space 60 feet long.'

<sup>9</sup> *Áth-Brón*: in marg. *brook*.

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Perrexitque ad ciuitatem *Temro* ad Loigairium filium *Neill* iterum, quia apud illum foedus pepigit ut non occideretur in regno illius. Sed non potuit credere, dicens: "Nam *Neel* pater meus non sinuit mihi credere, sed ut sepeliar in cacuminibus *Temro* quasi 5 uiris consistentibus in bello,"—quia utuntur gentiles in sepulcris armati prumptis armis facie ad faciem usque ad diem *erlathe* apud magos, id est iudicii diem Domini.<sup>1</sup> "Ego filius *Neill* [debeo sepeliri ita sicut]<sup>2</sup> [10 b. 1] et filius Dunlinge *imMaistin*<sup>3</sup> in campo *Liphi*, 10 pro duritate odiui,"<sup>4</sup> ut est hoc.

Porro fundauit aelessiam *iCarrie Dagri*<sup>5</sup> et alteram aelessiam *im-Mruig Thuaithe*,<sup>6</sup> et scripsit elimenta Cerpano. Et intrauit in domum regiam, et non surrexerunt ante se nisi unus tantum, hoc est Hercules 15 sacrilegus. Et dixit illi: "Cur tu solus surrexisti in honorem Dei mei in mé?" Et dixit ei Hercules: "Nescio quid: uideo scintillas igneas de labiis tuis ascendere in labia mea." Sanctus quoque dixit: "Si baptismum Domini accipies quod mecum est?" Re- 20 spondit: "Accipiam." Et uenierunt ad fontem *Loigles* in Scotica nobiscum 'Vitulus Ciuitatum.' Cumque aperuisset librum atque babtizasset uirum Hercum, audiuit uires post tergum suum se inidentes ad inuicem de rei illius consideratione, quia nescierunt quid fece- 25 rat, et babtizauit tot milia hominum in die illa; et et inter caeteras baptismatis sententias audiuit. Ecce duo namque uiri nobiles confabulabantur post tergum sibi, et dixit alter alteri: "Verum est quod dixisti a circulo anni qui praeteriit, ut uenisses húc uel híc in 30 illis diebus. Díc mihi nomen tuum quesso, et patris tui et agri tui et campi tui, et ubi est domus tua."

<sup>1</sup> So in *Lebor na hUidre*, p. 118 (*Revue Celtique*, vi. 165), and the *Dinnsenchas* (Petrie, *Tara*, p. 113).

<sup>2</sup> So Dr. Todd conjectures, *St. Patrick*, p. 438.

<sup>3</sup> 'in Maistiú.'

<sup>4</sup> i.e., pro duratione odii = propter perpetuitatem odii nostri, Todd, *St. Patrick*, p. 438. But *odiui* is a

perfect (like *sinuit*, supra, l. 4), and the meaning is 'on account of the hardness with which I have hated.'

<sup>5</sup> 'On Daigre's Rock.'

<sup>6</sup> 'In Mruig [cf. *mark, margo*] Thuaithe (Dé Danann).'

<sup>7</sup> As to this well see Petrie, *Tara*, pp. 142, 143,



Respondit: "Endeus filius *Amolngid* sum ego, filii *Fechrach* filii *Echach*, ab occidentalibus plagis de campo *Domnon*<sup>1</sup> et de silua *Fochloth*." Cumque audiisset Patricius nomen siluae Fochlothi, gauissus est ualde, et dixit Endeo *Amolngid* filio: "Et ego tecum exibo, si uiuus fuero, quia dixit mihi Dominus exire." Et dixit Endeus: "Non exhibis mecum ne occidamur ad inuicem."<sup>2</sup> Sanctus quoque dixit: "Verumtamen numquam uiuus ad tuam regionem peruenies et tú, nisi uenero tecum, et uitam aeternam non habebis: quia propter mé uenisti húc, [10 b. 2] quasi Ioseph ante filios Israel." Endeus autem dixit Patricio: "Tu filio meo baptismum da, quia tener est. Ego autem et fratres mei non possumus tibi credere usque dum ad nostram plebem peruenerimus, ne inrideant nós."<sup>3</sup> Connallus autem babtitzatus est, et dedit Patricius benedictionem super illum, et tenuit manum illius, et dedit Cethiaco episcopo. Et nutriuit illum et docuit eum Cethiacus et Mucneus frater Cethiaci episcopi, cuius sunt reliquiae in Aeclessia Magna Patricii<sup>4</sup> in silua Fochlithi. Propter hoc mandauit Conallo insolam<sup>5</sup> suam Cethiacus, et generis illius est usque in praesentem diem, quia laicus fuit<sup>6</sup> post mortem Cethi[a]chi sancti.

Venierunt autem filii *Amolngid* sex ad iudicandum ante faciem *Loiguirí*, et Endeus contra eos unus et filius eius tener et Patricius ante illos, et inuestigarunt causam hereditatis illorum. Et iudicauit illis *Loiguirí* et Patricius ut diuiderent inter se hereditatem in septem partes. Et dixit Endeus: "Filium meum et partem hereditatis meae ego immolo Deo Patricii et Patricio." Per hoc dicunt alii quia serui sumus Patricii<sup>7</sup> usque in praesentem diem.

<sup>1</sup> See Reeves, *Columba*, p. 31, noted.

<sup>2</sup> i.e., 'together': cf. infra, p. 314, l. 23.

<sup>3</sup> 'lest the people amongst whom we now are should mock us,' Todd, *St. Patrick*, p. 443, note 2.

<sup>4</sup> Domnach Mór Pátraic.

<sup>5</sup> Seems to mean 'monastery': cf.

the use of *insulani* for *monachi* in southern Gaul, Smith's *Dict. of Chr. Antiqq.* i. 863.

<sup>6</sup> i.e., he ceased to be a celibate.

<sup>7</sup> i.e., Tírechán and the tribe (or community) to which he belonged are under the jurisdiction of Armagh, Todd, *St. Patrick*, p. 445.

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Foedus pepigerunt per manus *Loiquiri* filii *Néill* Patricius et filii *Amolngid* cum exercitu laicorum [et] episcoporum sanctorum, et inierunt iter facere ad Montem *Egli*,<sup>1</sup> et expendit<sup>2</sup> Patricius etiam pretium xu. animarum hominum, ut in scriptione sua adfirmat, de 5 argento et auro, ut nullus<sup>3</sup> malorum hominum inpederet eos in uia recta transeuntes totam Hiberniam: [11. a. 1] quia necessitas poscit illos ut peruenirent siluam *Fochlithi* ante caput anni pasca secunda, causa filiorum clamantium clamore magno, [quorum] uoces 10 audiuit in utero matrum suarum dicentium: "Veni, sancte Patrici, saluos nós facere."

Plantauit aeclessiam super uadum *Segi*, et alteram aeclessiam *Cinnena*[e] sancta[e] super Vadum *Carnói imBoind*<sup>4</sup> et altera[m] super *Coirp raithe* et altera[m] 15 super Fossam *Dallbronig*,<sup>5</sup> quam tenuit episcopus filius *Cairtin*, auunculus *Brigtae* sanctae. Fundauitque alteram in Campo *Echredd*, alteram in Campo *Taidoni*, quae dicitur *CellBile*, apud familiam *Scire* est, alteram in Campo *Echnach* in qua fuit Cassanus prespiter, 20 alteram in Singitibus, alteram in Campo *Bili* iuxta Vadum Capitis Canis,<sup>6</sup> alteram in Capite Carmelli in Campo *Teloch*, in qua sancta Brigita pallium cepit sub manibus Filii *Caille*.<sup>7</sup> In *Huisniuch Midi*<sup>8</sup> mansit iuxta Petram *Coithrigi*, sed occissi sunt circa se alii 25 perigrini a filio *Fechach* filii *Né[i]ll*; cui maledixit, dicens: "Non erit de stirpe tua rex sed seruies semini fratrum tuorum." Et alteram aeclessiam [fundauit] in Capite *Airt* in regionibus *Róide*,<sup>9</sup> in qua possuit altare lapideum, et alteram *hi Cuil Corrae*.<sup>10</sup> 30

Et uenit per flumen *Ethne* in duas Tethbias, et ordinauit Melum episcopum, et aeclessiam *Bili* fundauit,

<sup>1</sup> Cruachan Aigli.

<sup>2</sup> MS. extendit, but cf. the Confessio, infra, p. 372, line 33: Censeo enim non minus quam pretium quindecim hominum distribui illis.

<sup>3</sup> MS. nullum.

<sup>4</sup> 'the ford of Sheep's Cairn in the Boyne.'

<sup>5</sup> i.e., Raith D.

<sup>6</sup> i.e., A'th Cinn-chon.

<sup>7</sup> i.e., Maicc-caille.

<sup>8</sup> 'in Uisnech of Meath.'

<sup>9</sup> See Reeves, *Columba*, p. 89, note a.

<sup>10</sup> 'in Cúil Corrae.'

et ordinavit Gosactum, filium *Milcon Maccu-Booin*,<sup>1</sup> quem nutrivit in servitute septem annorum, et mittens *Camulacum Commiensium* in *Campum Cuini*<sup>2</sup> digito illi indicavit locum de cacumine *Graneret*, id est aeclessiam *Raithin*. Et venit in *Campum Rein* et ordinavit *Bruscum* prespiterum et aeclessiam illi fundavit. Qui dixit mirabile post mortem eius altero sancto qui fuit in insola generis *Cothirbi*: "Bene est tibi dum filium tu[11 a. 2]-um<sup>3</sup> habes: ego autem tenebit me mors mea, quia solus sum<sup>4</sup> in deserto, in aeclessia relictus ac uacua, et non offerent iuxta me sacerdotes." In noctibus [tribus idem] somnium factum<sup>5</sup> est: tertio die surrexit sanctus, et arripuit anulum et trullam ferrumque, et sepulcri fossam fodivit, et portavit ossa *Brusci* sancti secum ad insulam in qua sunt et restituit.

Mittens<sup>6</sup> autem *Patricius Methbrain* ad fossam *Slécht* barbarum *Patricii* propinquum, qui dicebat mirabilia in Deo vera. Venitque *Patricius* ad alveum *Sinone*<sup>7</sup> ad locum in quo mortuus fuit auriga illius *Boidmalus* et sepultus ibi.<sup>8</sup> Dicitur *Cail Boidmail* usque in hunc diem, et immolatus<sup>9</sup> erat *Patricio*.

FINIT LIBER PRIMUS IN REGIONIBUS NEPOTUM NEILL  
PERACTUS.

25 INCIPIT [LIBER] II. IN REGIONIBUS CONNACHT PERACTUS.

Omnia quae scripsi a principio libri huius scitis quia in uestris regionibus gesta sunt, nisi de eis pauca quae inveni in utilitatem laboris mei a senioribus multis ac ab illo *Ultano* episcopo *Conchuburnensi* qui nutrivit me retulit sermo. *Cór* autem meum cogitat in mé de *Patricii* dilectione, quia uideo dissertores<sup>10</sup> et

<sup>1</sup> 'of *Mílchu* descendant of *Bón*.'

<sup>2</sup> MS. inserts "et."

<sup>3</sup> here in the upper margin : *isbaile inso sis asincertus* ('it is this place below that is uncertain').

<sup>4</sup> MS. inserts "in aeclessia."

<sup>5</sup> MS. factus.

<sup>6</sup> In marg. 'z.'

<sup>7</sup> Lat. gen. sg. of *Sinona* 'Shannon,' infra, p. 329, line 22.

<sup>8</sup> MS. inserts 'in quo.'

<sup>9</sup> MS. -tum.

<sup>10</sup> i.e., desertores.

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archiclocos<sup>1</sup> et milites Hiberniae quod odio habent  
paruchiam<sup>2</sup> Patricii quia substraxerunt ab eo quod ip-  
sius erat; timentque quoniam, si quaereret heres Pat-  
ricii paruchiam illius, potest pene totam insolam sibi  
reddere in paruchiam, quia Deus dedit illi 5

I. totam insolam cum hominibus per anguelum Do-  
mini,

II. et legem Domini docuit illis,

III. et baptismo Dei babbizauit illos,

IIII. et crucem Christi indicauit, 10

V. et resurrectionem eius nuntiauit. Sed familiam  
eius non diligunt, quod

I. non licet iurare contra eum,

II. et super eum,

IIII. et de eo, 15

IIII. et non lignum licet contra eum mitti, quia ip-  
sius sunt omnia primitiuae aeclesiae Hiberniae, sed  
[11. b. 1] iuratur a se omne quod iuratur.

Omnia haec quae scripsi ab initio libri huius sem-  
plicita sunt. Omne autem quod restat strictius erit. 20

Venit ergo Patricius sanctus per alueum fluminis  
*Sinnæ* per Vadum Duorum Anium<sup>3</sup> in Campum *Ai*.  
Audientes haec magi *Loiguirí* filii *Neill* omnia quae  
facta fuerant, Caluus et Capitolauium,<sup>4</sup> duo fratres  
qui nutrierant duas filias *Loiguirí*, *Ethne Alba*, *Fe-25*  
*delm* Rufa, timentes ne mores sancti uiri acciperent,  
indignati sunt ualde tenebrasque nocturnales ac den-  
sas inaurinas<sup>5</sup> super totum campum *Ai* fecerunt, nesci-  
mus cuius potestatis hoc fuit; sed scimus quod nox  
longua .iii. dierum tot et noctium erat. Arripuitque 30  
sanctus ieiunium .iii. diebus et .iii. noctibus, cum  
centenis oraculis flectenisque<sup>6</sup> assiduis Deum regem

<sup>1</sup> acc. pl. of *archiclocus*, which  
seems borrowed (as Prof. Windisch  
suggests) from ἀρχικλωψ, -ῶπος, with  
the change of p to c, so common in  
Irish loanwords.

<sup>2</sup> i.e., the diocese, Reeves, *Colum-  
ba*, p. 65, note b.

<sup>3</sup> *Snám-dá-én*.

<sup>4</sup> i.e., *Mael* and *Caplait*.

<sup>5</sup> Sic. The meaning must be  
'fogs.'

<sup>6</sup> The Ir. *slechtanaib* 'genu-  
flexionibus.'

regum rogabat, et discessit omnis grauitudo magica Book of Armagh, fo. 11, b. 1. tenebrarum a campo *Ai*, et dixit "Deo gratias." Et uenierunt per alueum fluminis *Sinnae*, qui dicitur *Bandea*, ad tumulum Gradi.<sup>1</sup> In quo loco ordinauit

5 Ailbeum sanctum prespiterum; cui indicauit altare mirabile lapideum in monte Nepotum *Ailello*,<sup>2</sup> quia inter nepotes *Ailello* erat. Et babbtitzauit Maneum sanctum quem ordinauit episcopus Bronus filius *Icni* seruus Dei,<sup>3</sup> socius Patricii.

10 Venierunt ad campum *Glais*,<sup>4</sup> et in illo posuit celolam magnam quae sic uocatur Cellula Magna,<sup>5</sup> et in illa reliquit duos barbaros *Conleng* et *Ercleng* monachos sibi.

Deinde uenit ad Assicum et Bitteum et ad magos qui fuerunt de genere *Corcu-Chonkiain*, *Hono* et *Ith* 15 fratres. Alter suscepit Patricium et sanctos eius cum gaudio, et immolauit sibi domum suam, et exiit ad *Imbliuch Hornon*. Et dixit illi Patricius: "Semen tuum erit benedictum, et de tuo semine erunt sacerdotes Domini et principes digni in mea elimossina et 20 tua hereditate." Et posuit ibi Assicum et Betheum, [11 b. 2] filium fratris Assici, et Cipiam, matrem Bethiei episcopi.

Assicus sanctus episcopus faber aereus erat Patricio, et faciebat altaria [et] bibliothicas quadratas.<sup>6</sup> Facie- 25 bat in[super] patinos sancti nostri pro honore Patricii episcopi, et de illis tres patinos quadratos uidi, id est patinum in aeclessia Patricii in *Ardd-Machae* et alterum in aeclessia *Alo-find*<sup>7</sup> et tertium in aeclessia magna *Saeoli* super altare *Félarti* sancti episcopi. Assicus iste 30 fecit profugam in aquilonem regionis ad Montem Lapidis,<sup>8</sup> et fuit septem annis in insola quae uocatur *Rockuil* retro Montem Lapidum.<sup>8</sup> Et quaerebant illum monachi sui, et inuenierunt eum in conuallibus montanis iuxta laborem artificiorum. Et abstraxerunt eum

<sup>1</sup> i.e., Duma Graid; supra, p. 94, line 1; infra, p. 348.

<sup>2</sup> *isléib hua n-Ailello*.

<sup>3</sup> i.e., *céle Dé*, a Culdee.

<sup>4</sup> *Mag Glais*.

<sup>5</sup> *Cell Mór*.

<sup>6</sup> MS. quas.

<sup>7</sup> 'of Ail-find' (Elphin).

<sup>8</sup> i.e., *Sliab Liacc*.

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monachi eius, et mortuus est apud illos in disertis montibus, et sepelierunt eum *irRaith Chungai hiSertib*.<sup>1</sup> Et dedit rex illi et monachis suis post mortem foenum .c. uaccarum cum uitulís suis et bouum .xx, immolatio aeterna, quia dixit quod non reuertetur in campum *Ai* 5 quia mendacium ab illo dixerunt, et sunt ossa eius in Campo *Sered hirRaith Chungi*.<sup>2</sup> Monachus Patricii [erat], sed contenderunt eum familiae Columbae *Cille* et familia *Airdl Sratha*.<sup>3</sup>

Patricius uero uenit de fonte *Alo-find*<sup>4</sup> ad Dume-10 cham nepotum *Ailello*, et fundauit in illo loco aeclessiam quae sic uocatur, *Senella Cella*<sup>5</sup> *Dumiche* usque hunc diem. In quo reliquit uiros sanctos *Macet* et *Cetgen* et Rodanum prespiterum.

Et uenit apud se filia felix in perigrinationem, 15 nomine Mathona, soror Benigni successoris Patricii, quae tenuit pallium apud Patricium et Rodanum, [et] monacha fuit illís. Et exiit per montem Filiorum *Ailello*,<sup>6</sup> et plantauit aeclessiam liberam *hi Tamnuch*<sup>7</sup> [12 a. 1.], et honorata fuerat a Deo et hominibus, et 20 ipsa fecit amicitiam ad reliquias sancti Rodani, et successores illius<sup>8</sup> epulabantur ad inuicem.<sup>9</sup>

Post haec autem posuerunt episcopos .i. Cairellum [et . . . .], iuxta sanctam aeclessiam *hi Tamnuch*,<sup>7</sup> quos ordinauerunt episcopi Patricii, id est Bronus et 25 Bietheus. Non quaerebant aliquid a familia *Dumichae* nisi amicitiam tantummodo, sed quaerit familia *Clono*,<sup>10</sup> quia per uim tenent locos Patricii multos post mortalitates nouissimas.<sup>11</sup>

Deinde hautem uenit sanctus Patricius ad fontem 30 qui dicitur *Clebach* in lateribus *Crochan* contra ortum

<sup>1</sup> 'in Rath Chungai in Serte.'

<sup>2</sup> 'in Mag Sered in Rath Chungai.'  
See Reeves, *Columba*, p. 38, note, p. 284.

<sup>3</sup> 'of Ard-sratha (Ardstraw).'

<sup>4</sup> 'of Ail-find' ('white rock'), Elphin.

<sup>5</sup> for 'Senella Cella' we should perhaps read Sencella = senchell.

<sup>6</sup> shab macc nAilello.

<sup>7</sup> 'in Tamnach.'

<sup>8</sup> Read 'eorum' (as in the Tripartite Life, supra p. 98, l. 15) or 'illorum.'

<sup>9</sup> 'together,' supra, p. 309, l. 8.

<sup>10</sup> 'of Clúain (maccu Nois?).'

<sup>11</sup> A.D. 683, apparently.

solis ante ortum solis, et sederunt iuxta fontem. Et Book of Armagh, fo. 12, a.  
 ecce duae filiae regis *Loiquiri*, *Ethne Alba* et *Fedelm*  
*Rufa*, ad fontem more mulierum ad lauandum mane  
 uenierunt, et senodum sanctam episcoporum cum Pa-  
 5 tricio iuxta fontem inuenierunt.

Et quocumque essent, Sed illos uiros *side*  
 aut quacumque forma, aut deorum terrenorum,<sup>1</sup>  
 aut quacumque plebe, aut fantassiam estimauerunt,  
 aut quacumque regione  
 10 non cognouerunt;

Et dixerunt filiae illis: "Ubi uos sitis et unde  
 uenistis?" Et dixit Patricius ad illas: "Melior erat  
 uos Deo uero nostro confiteri quam de genere nostro  
 interrogare."

15 Dixit filia prima: "Quis est Deus? Et ubi est  
 Deus? Et cuius est Deus? Et ubi habitaculum eius?  
 Si habet filios et filias, aurum et argentum, Deus  
 uester? Si uiuus semper? Si pulcher? Si filium  
 eius nutrierunt multi? Si filiae eius carae et pul-  
 20 chrae sunt hominibus mundi? Si in caelo an in terra  
 est?

(Si) in aequore?	Quomodo delegitur?
(Si) in fluminibus?	Quomodo inuenitur?
(Si) in montanis?	Si in iuuentute,
25 (Si) in conuallibus?	si in senectute,
[12 a. 2] Dic nobis notitiam	inuenitur?"

eius,

Quomodo uidebitur?

Respondens autem sanctus Patricius, Spiritu Sancto  
 30 plenus, dixit: "Deus noster, Deus omnium hominum,  
 Deus caeli ac terrae, maris et fluminum, Deus solis  
 ac lunae, omnium siderum, Deus montium sublimium  
 ualliumque humilium, Deus super caelo et in caelo et  
 sub caelo habet habitaculum erga caelum et terram  
 35 et mare et omnia quae sunt in eis.

<sup>1</sup> *firu side*, 'males of the *side*,' or terrestrial gods, corresponding per-  
 haps with the *θελ χθόνιοι* or Inferi.

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Inspirat omnia,  
uiuificat omnia,

superat omnia,  
sufultat<sup>1</sup> omnia.

Solis lumen inluminat, [lunae] lumen noctis ad<sup>2</sup> notitias ualat,<sup>3</sup> et fontes fecit in arida terra et insolas in mari siccas, et stellas in ministerium<sup>5</sup> maiorum luminum posuit. Filium habet coaeternum sibi, [et] consimilem sibi. Non iunior Filius Patri nec Pater Filio senior. Et Spiritus Sanctus inflat in eis. Non separatur Pater et Filius et Spiritus Sanctus. [12. a. 3.] Ego uero uolo uos regi caelesti<sup>10</sup> coniungere, dum filiae regis terreni sitis. Credite.”<sup>4</sup> Et dixerunt filiae [qua]si ex uno ore unoque corde: “Quomodo credere possimus caelesti regi doce nos diligentissime, ut uideamus illum facie ad faciem indica nobis, et quomodo dixeris nobis faciamus.” Et<sup>15</sup> dixit Patricius: “Si creditis per baptismum patris et matris iecere peccatum? Responderunt: “Credimus.” “Si poenitentiam creditis post peccatum?” “Credimus.” “Si creditis uitam post mortem? Si creditis resurrectionem in die iudicii?” “Credimus.” “Si<sup>20</sup> creditis unitatem aeclessiae?” “Credimus.” Et baptizatae sunt, et [benedixit Patricius] candida[m] ueste[m] in capitibus earum.<sup>5</sup> Et postulauerunt uidere faciem Christi. Et dixit eis sanctus: “Nisi mortem gustaueritis, non potestis uidere faciem Christi et nisi<sup>25</sup> sacrificium accipietis.” Et responderunt: “Da nobis sacrificium ut possimus Filium, nostrum Sponsum, uidere.” Et acciperunt eucharitiziam Dei, et dormierunt in morte. Et possuerunt illas in lectulo uestimento uno<sup>6</sup> coopertas, et fecerunt ululatum [12 b. 1].<sup>7</sup> 30

<sup>1</sup> i.e., suffulcit.

<sup>2</sup> MS. et.

<sup>3</sup> i.e., uallat.

<sup>4</sup> MS. credere.

<sup>5</sup> MS. eorum.

<sup>6</sup> For uestimento uno the MS. has uno uestimentis; but cf. the Tripartite Life, supra p. 102, l. 25.

<sup>7</sup> This and the following page are so rubbed and faded that Betham (*Ir. Ant. Researches*, Appendix,

p. xxviii.) omits them as illegible, and Mr. Hogan (*Analecta Bollandiana*, t. ii., p. 50) says that vix pauca uerba jam distincta appareant. In deciphering these two pages I have been much helped by Dean Reeves; but he is not answerable for any mistakes which I may have made. Words and letters in parentheses are now illegible.



et planetum<sup>1</sup> magnum amici earum. (Et ueni)t (ma)gus *Caplit*, qui nutriuuit alteram, et fle(uit).<sup>2</sup> Et illi Patricius praedicauit, et credidit, et capilli capitis eius ablati sunt. Book of Armagh, fo. 12, b. 1.

5 Et frater illius uenit *M(ael)* et ipse dixit: "Frater meus credidit Patricio, et non erit ita; sed reuertam eum in gentilitatem et ad mathoum<sup>3</sup> (et ad) Patricium uerba dura dicit, et Patricius illi dixit et praedicauit, et conuertit illum in poenitentiam Dei, et ablati sunt  
10 capilli capitis illius, id est norma magica [quæ prius<sup>4</sup>] in capite uidebatur, *airbacc*, ut dicitur, *giunnæ*.

De hoc uerbum quod clarius est omnibus<sup>5</sup> uerbis Scoticis: "Similis est Caluus contra *Caplit*."<sup>6</sup>

Et crediderunt in Deo. Et consumpti sunt dies  
15 ululationis filiarum regis, et sepelierunt eas iuxta fontem *Clebach*, et fecerunt fossam rotundam (in) similitudinem *fertæ*, quia sic faciebant (Scotici) homines et gentiles. Nobiscum hautem *reli(c)* uocatu(r), id est reliquiae, et *feurt*. Et immolata est (*ferta*) Deo et Pat-  
20 ricio cum sanctarum ossibus et haeredibus eius post (se in) saecula, et aeclessiam terrenam fecit in eo loco.

(Dei)nde hautem uenit Patricius ad (campum) *Cairetha* id est in *Muig Cairetha*, et c(astrametati) sunt  
(. . . . . et) fundauerunt (aeclessiam) in  
25 *Arddlicce* quæ sic uocatur, *Sendomnach*, et posuit in illa Coimanum diaconum sanctum sibi monachum carum Christo et Patricio puerum.

Et uenit Patricius in *Ardd Senlis*, et posuit (in illo sanctam filiam *L)alocam*, et tenuit locum in  
30 campo *Nento*.<sup>7</sup>

<sup>1</sup> plo[ratum], Hogan.

<sup>2</sup> plo[ravit], Hogan.

<sup>3</sup> Milthoum, Todd, *S. Patrick*, 454. Perhaps we should read 'et [te] ad Milchoum.' The meaning would then be: "I will bring him (*Caplait*) back to heathenism and thee, Patrick, to thy old master Milchu."

<sup>4</sup> Sic Probus, *Tr. Th.*, p. 58.

<sup>5</sup> qu[am] aliud in, Hogan.

<sup>6</sup> *Cosmail Moel fri Caplait*. Colgan (*Tr. Th.*, p. 186) has *cosmhul Maol le Chapluit*, and see supra, p. 104, line 6.

<sup>7</sup> Mag-Nento, supra, p. 104, l. 15.

Book of  
Armagh,  
fo. 12, b. 1. Et exierunt cum (Ce)thiaco sancto episcopo (ad)  
suam propriam regionem, quia de genere *Aillelo* eius  
pater fuit, et mater eius erat de genere *Sai* de regionibus  
*Ci(a)nachtæ a Domnach Sairigi* iuxta domum  
(sancti) episcopi Cennani, id est lapidum.<sup>1</sup> Moris erat 5  
Cethiaco episcopo (sancto uissitare circu)m loca *Curcu-*  
*sai* in pasca maiore, et in pasca secundo fiebat in loco  
*Coimgilla* sanctae super Vadum Duarum Furcarum,  
id est *da loarcc*, iuxta *Cenondas*, ( ) *eg* quia  
Cethiaci domini ( . . . ) *Comgella* ( . . . . 10  
. . . (ab illis) Iostus d(iaco)n(us Patricii) [12 b. 2]  
sanctus pene puer pusillus et tenuit *Fidard*. Et dedit  
illi (sanctus Patricius lib)ros babtismatis, et babtitzauit  
nep(otes Maini), et in senectute sua bona babtitzauit  
*Cia)ranum* filium artificis<sup>2</sup> quando sen(ex) ac plenus 15  
dierum fuit.

Interest hautem inter mortem Patricii (et Cer)ani  
(na)tiuitatem (ut peri)tissimi numerorum aestimant  
cxl. annorum, et babtitzatus est Ceranus ex libro  
Patricii,<sup>3</sup> a diacono Iusto (in meo) conspectu. 20

Franci uero Patricii exierunt a Patricio uiri fratres  
.xu. cum sorore una. Nomina quoque uirorum nolo  
dicere nisi .ii. principes Bernicius et Hernicius et  
sororis nomen Nitria ( . . . ) episcopi. Et multi loci  
illis dati sunt, et ignoro nisi unum (in quo) est Bassilica 25  
sanctorum,<sup>4</sup> quia indicauit illis Patricius sanctus simili-  
tudinem loci et digito indicauit de cacumine *Garad*  
(quando ue)nierunt ad illum ut elegeret illis (de lo-)  
cis quos inuenierunt. Et fundauit Cethecus æcles-  
siam *Brergarad* quidam filius qui ueniret per flumen 30  
*Succae* et aridi (pe)des eius ac ficones erunt sudae<sup>5</sup>  
( ).

<sup>1</sup> i. *Daim-liacc Cianain*, 'domus  
lapidum Cianani,' nunc *Duleek*,  
Hogan.

<sup>2</sup> *Ciarán mac int-sáir*, supra,  
p. 104, l. 28.

<sup>3</sup> See supra, p. 305, l. 24.

<sup>4</sup> *Imgæ Baislicci*, supra, p. 106,  
l. 2.

<sup>5</sup> MS. *saúlac*.

Venit uero Patricius ad Selcam in qu(o filii) *Briuin*,<sup>1</sup> Book of  
cum multitudine episcoporum (sancto)rum. Castrame-<sup>Armagh,</sup>  
tati sunt in cacuminibus Selcae, et posuerunt sibi stra-<sup>fo. 12, b. 2.</sup>  
tum et sedem inter lapides in quibus scripserunt ma(nu)  
5 sua literas quas hodie conspeximus oculis nostris. Et  
cum illo fuerunt

	Bronus episcopus,	qui tenuit (cel-)
	Sache(llus),	lola Benign(i) . . .
	Bronachus præsbyter,	anorto <sup>2</sup> a Pat-
10	Rodanus,	ricio ac( )
	Cassanus,	Felartus episcopus (de
	Brocidius,	genere ( <i>Ailello</i> )
	Lommanus frater eius,	. . . . . sorores .ii.
	Benignus heres Patricii,	. . . . .
15	et Benignus frater Ceth-	
	(eci)	. . . . .
	de genere <i>Ailello</i> ,	. . in mar(i) <i>Con-</i> <i>maicne</i> ) <sup>3</sup>

[13 a. 1.] Sic uocatur *Croch Cuile*. Et plantauit  
20 aeclessiam super stagnum Selcae *inscae*,<sup>4</sup> et babtizauit  
filios *Broin*.

Et perrexit ad tramitem *Gregirgi*, et fundauit aecles-  
siam in *Drummæ* et fontem fodi(uit iuxta eam: non  
habet flu)men in se et de se, sed plenus semper.<sup>5</sup>

25 Patina et calix sunt in cella *Adrochtae* (filiae  
*Tal)ain*, et ipsa accepit pallium de manu Patricii.

Et perrexit ad filios *Heric*, et fuit in illo loco in  
quo fiunt mulieres iuxta uadum filiorum *Heric*. Et  
furati sunt equos illius, et maledixit illis dicens:

<sup>1</sup> See supra, p. 106, l. 24.

<sup>2</sup> There is a dot over the *a*, and  
in the margin *z*.

<sup>3</sup> Mr. Hogan reads these four  
lines thus: Et (so)rores (sancti Fe-  
larti episcopi quae sunt insola in  
mari Chonmaicne. 'Haec columna  
est' (as he says) 'valde indistincta.'

It corresponds with the Tripartite  
Life, supra, p. 108, ll. 4-7.

<sup>4</sup> Over *a* is a dot, and over *scae*  
is a mark of contraction. The  
'stagnum Selcae' is = Loch Selce,  
supra, p. 108, l. 8.

<sup>5</sup> See as to this well, supra, p. 108,  
ll. 11-13.

Book of "Semen uestrum seruiet semini fratrum uestrorum;"  
 Armagh, quod sic conprobatur.  
 fo. 13, a. 1.

Et reuertebatur in campu(m) *Airthic*, et *Æclessiam* Senes<sup>1</sup> posuit in eo campo, et benedixit locum *i Taulich Lapidum*.<sup>2</sup> 5

Et exiit ad *Drummut Cerrigi*, et inuenit .ii. uiros confingentes, filios unius uiri, ad inuicem, post mortem patris eorum, qui faber acreus erat de genere *Cerrigi* . . . *en* uoluerunt diuidere hereditatem, et possitum erat lignum contensionis quod uocatur *caam* apud gentiles, et arripuerunt gladios ancipites extensis manibus (pe)rcutere frater fratrem, pedibus erectis, quod defunctum est in terra more campi.<sup>3</sup> Cum uero uenisset illis Patricius uidens de longue quasi modum iugeris aperuitque ós suum et dixit: "Tene, Domine 15 Pater, posco, manus fratrum ne faciant malum inter se." Et non potuerunt porregere manum aut collegere, sed fuerunt erecti quasi imagines ligneas.<sup>4</sup> Et benedixit eos ac praecepit illis et ait: "Facite amicitiam, dum fratres sitis, et quod uobis dixero facite: sedete." 20 Sederunt sicut Patricius dixit, et immolauerunt agrum (et bona) patris eorum Patricio Deoque caeli, et fundauit *æclessiam* ibí, et in illo loco est *Coona* artifex frater episcopi *Bassilicae*.<sup>5</sup>

[13 a. 2.] Perrexit per disertam *Cerrigi* ( ) 25 in campum australem, id est *Nairniu*, et inuenit *Iarnascum* sanctum sub u(lmo)<sup>6</sup> cum filio *Locharnach*, et scripsit ill(i) elimenta. Et fuit apud illum ebdomas

<sup>1</sup> Senchill or Sendomnach.

<sup>2</sup> i.e., in Tulach na Liacc.

<sup>3</sup> This corrupt passage should perhaps be: et possitum erat *licium* contensionis, quod uocatur 'caam' apud gentiles et quod defunctum est in terrâ more campi, et arripuerunt gladios ancipites ['two-edged swords'], extensis manibus, percute frater fratrem, et pedibus

porrectis. Compare the story, supra, p. 108, l. 27.

<sup>4</sup> an imitation of the Irish idiom which requires the accusative after the preposition *amal*, Zeuss-Ebel, *Grammatica Celtica*, p. 657.

<sup>5</sup> This bishop was Sachall, see supra, p. 110, l. 7.

<sup>6</sup> Perhaps u(mbra).

(una et) amplius, uiris uiiii. aut xii. Et plan(tauit <sup>Book of Armagh, fo. 13, a. 2.</sup> ibi) aeclessiam, et tenuit illum abbatem. Et fuit quidam Spiritu Sancto plenus ab australi, *Medbu* nomine. . . . uenit cum Patricio ab *Irlochir*, et legit in 5 *Ardd(M)achæ*, et ordinatus est in eodem loco, (et diaconus) fuit Patricio de genere *Machi* . . . . bonus et fundauit aeclessiam in *Imgoe Mair Cerrigi* liberam (monachus) in *Ardd Machæ*.

Et perr(ex)it Patricius ad fontem qui <sup>1</sup> dicitur *Mucna*, 10 et fecit Cellam Senes <sup>2</sup> quae sic uocatur. Et fuit Secundinus solus sub ulmo frondosso separatim. Et est signum crucis in eo loco usque in h(unc) diem. Et uenit per diserta filiorum *En(di)* in quo (est sanctus L)ommanus *Turrese* . . . . Post multa 15 tempora uenit ( )l *Senmeda* filia *En(di)* filii *Br(iuin)*, et accipit pallium de (man)u Patricii, et dedit illi munilia sua et manuales et pediales et brachiola sua, (hoc uoc)atur *aros* in Scot(tica).

Et perrexit ad regionem *Conmaicn(e) hi Cuil Tolat*,<sup>3</sup> 20 et posuit in eo aeclessias quadratas . . . . .  
. . . *Air(dd) Uiscon* . . . . . cellolam  
mediam in qua (reliquit) sorores *Faila(rti)* episcopi de  
genere *Ailello*) aliam cellam pescis in qua sanctam

[The rest of this column is quite illegible.]

25 [13. b. 1.] Et uenit in campum *Caeri* et castrametati sunt i *Cuil Core*, et plantauit aeclessiam in illo loco, et babtizauit multos.

Et exinde exiit ad Campum *Foimsen*, et inuenit in illo loco .ii. fratres filios uiri nominati *Coiliud* filius 30 *Luchti*, filii *Conlaid* et *Derclaid*,<sup>4</sup> qui mittebat seruum suum ut occideret Patricium. Lucteus haitem liberauit<sup>5</sup> eum. Cui dixit Patricius: "Erunt episcopi et

<sup>1</sup> The MS. has the compendium for *quod*.

<sup>2</sup> Senchill, supra, p. 110, l. 15.

<sup>3</sup> 'in Cúil Tolat.'

<sup>4</sup> This passage is very corrupt. Comparing the Tripartite Life,

u 10231.

supra, p. 110, l. 22, we may perhaps correct it thus: *Cúlaid*, scilicet *Luchte* filius *Conlaid* et *Derclam*.

<sup>5</sup> leg. prohibuit (*rotairmesc*, supra, p. 110, l. 24.

Book of Armagh, fo. 13, a. 2. prespiteri de genere tuo, genus hautem fratris tui erit maledictum et difficient in breui." Et reliquit in illo loco Conanum prespiterum.

Et exiit ad fontem *Stringille* in disertis, et fuit super ipso duobus dominicis. Et exiit ad campum *Raithin*. Et exiit ad finem *Humail du Achud Fobuir*<sup>1</sup> in quo fiunt episcopi. Et uenit ad illum sancta filia quae pallium tenuit apud Patricium, et ordinauit filium patris illius Senachum,<sup>2</sup> et dedit nomen nouum illi, id est Agnus Dei, et episcopum fecit illum. Et ipse 10 postulauit tres postulationes a Patricio: ut non peccaret sub gradu, et non uocaretur nomen eius super locum, et [quod] deesset de illius aetate super aetatem filii sui ueniret, *Oingus* nomine. Cui scripsit Patricius abgitorium, in die qua ordinatus est Senachum.<sup>3</sup> Patri- 15 cius ordinauit aeclessiam in illo loco apud filiam Mathonam nomine, et dixit illis: "Erunt episcopi boni hic, et de semine illorum erunt benedicti in saecula in cathedra hac." Ipsa est *Ached-Fobuir*, et missam Patricii acceperunt. 20

Et perrexit Patricius ad montem *Egli*<sup>4</sup> ut ieunaret in illo .xl. diebus et .xl. noctibus, Moysaica tenens disciplinam et Heliacam et Christianam. Et defunctus est auriga illius *hi-Muirisce Aigli*,<sup>5</sup> hoc est campum inter mare et Aigleum. [13. b. 2]. Et sepeliuit illum 25 aurigam Totum Caluum,<sup>6</sup> id est *Totmáel*, et congregauit lapides erga sepulcrum,<sup>7</sup> et dixit: "Sit sic in aeternum, et uiuissabitur a me in nouissimis diebus."

Et exiit Patricius ad cacumina montis super *Crochan Aigli*, et mansit ibi .xl. diebus et .xl. noctibus. Et 30 graues aues fuerunt erga illum, et non poterat uidere

<sup>1</sup> i.e., 'to the border of Umal, to Achad Fobuir.'

<sup>2</sup> Sic. leg. Senachus.

<sup>3</sup> MS. inserts "quia."

<sup>4</sup> i.e., Cruachán (or Cróchán) Aigli, supra, p. 112, l. 27.

<sup>5</sup> 'in the seamarsh of Aigle,' see above, p. 120, l. 25.

<sup>6</sup> The Greek tonsure was total and styled 'St. Paul's,' Reeves, *Columba*, p. 350.

<sup>7</sup> cf. congesto lapidum acervo sepeliunt, Reeves, *Columba*, p. 63, and the Gaulish *karnitu artvass* 'congressit lapides' of the inscription of Todi.

faciem caeli et terrae et maris, quia Hiberniae sanctis omnibus praeteritis, praesentatis, futuris Deus dixit: Book of Armagh, fo. 13, b. 1.

"Ascendite, o sancti, super montem qui imminet et altior omnibus montibus qui sunt ad occidentem solis  
5 ad benedicendos Hiberniae populos," ut uideret Patricius fructum sui laboris, quia corus sanctorum omnium Hibernensium ad eum uenit ad patrem eorum uiis-  
tandum. Et plantauit aeclessiam in campo *Humail*.

Et uenit in regiones *Corcu-Temne* ad fontem *Sini*,  
10 in quo babtizauit milia hominum multa [et] fundauit aeclessias tres.<sup>1</sup>

Et uenit ad fontem *Findmaige*, qui dicitur *Slun*, quia indicatum illi quod honorabant magi fontem<sup>2</sup> et immolauerunt dona ad illum in modum dei.<sup>3</sup> Fons uero  
15 quadratus fuit, et petra quadrata erat in ore fontis, et ueniebat aqua erga<sup>4</sup> petram, id est per glutinationes quasi uestigium regale.<sup>5</sup> Et dixerunt increduli quod quidam profeta mortuus fecit bibliothecam<sup>6</sup> sibi in aqua sub petra ut delavaret<sup>7</sup> ossa sua semper, quia timuit  
20 ignis exust[ion]em, quia adorabant fontem in modum dii. Et indicata<sup>8</sup> est Patricio causa adorationis, et ipse zelum Dei habuit de Deo uiuo, (et) dixit: "Non uerum quod dicitis quod rex aquarum fons erat," quia dederant<sup>9</sup> illi nomen "Aquarum Rex." Et congregati  
25 sunt magi et gentiles regionis illius et multitudo multa nimis ad fontem, et Patricius ait illis: [14 a. 1] "Eleuato petram, ut uideamus quid sub est, si ossa an non, quia dico uobis sub ea ossa hominis non sunt, sed puto aliquid de auro et argento per glutinationem petrarum, minime

<sup>1</sup> After this is written *Toga* (the three *Túaga*, supra, p. 122, l. 3, and see supra, p. 324, l. 11), but with a triple punctum delens over the second letter. In the margin is z.

<sup>2</sup> See as to fountain-worship, Reeves, *Columba*, p. 119, note b.

<sup>3</sup> MS. in donum dii. But see infra, p. 324, l. 5, and cf. *amal dea*, supra, p. 122, l. 6.

<sup>4</sup> written over super.

<sup>5</sup> perhaps we should read *rigale*, a barbarous derivative from *rigo*.

<sup>6</sup> A case of any kind, Reeves, *Columba*, p. 360; here a coffin.

<sup>7</sup> MS. dealbaret.

<sup>8</sup> MS. indicatum.

<sup>9</sup> MS. dederunt.

Book of  
Armagh,  
fo. 13, b. 2.

de uestris reprobis immolationibus." Et non potuerunt  
petram eleuare. Et benedixit Patricius et serui eius  
petram, et dixit Patricius multitudini: "Procul rece-  
dite paulisper, ut uideatis uirtutem Dei mei qui in  
caelis habitat." Et erectis manibus eleuauit petram 5  
ex ore fontis et ponebat illam e regione super ora  
fontis, et est semper. Et nihil inuenierunt in fonte  
nisi aquam tantum, et crediderunt Deo summo. Et  
sedit iuxta lapidem procul, quem infixit uir quidam  
cui benedixit Patricius, *Caeta* sive *Cata* nomine, et 10  
baptizauit illum, et dixit illi: "Erit semen tuum be-  
nedictum in saecula." Cellola *Tog* in regionibus *Corcu-  
teimne* Patricii fuit. Cainnechus episcopus, monachus  
Patricii, fundauit eam.

Et uenit sanctus Patricius per campos in regionibus 15  
*Maicc Hercae* in *Dichuil* et *Aurchuil*. Et uenit Pa-  
tricius in *Dichuil* ad sepulcrum magnum magnitudinis  
mirae ingentemque longuitudine, quod inuenit familia  
illius, et magno stupore mirabantur<sup>1</sup> pedes traxisse  
.cxx., et dixerunt: "Non credimus hoc negotium quod 20  
erat homo longuitudinis huius." Et respondit Patri-  
cius et dixit: "Si uolueritis uidebitis eum." Et dix-  
erunt: "Volumus." Et percussit baculo suo lapidem  
iuxta caput eius, et signauit sepulcrum signaculo cru-  
cis, [14 a. 2] et dixit: "Aperi, Domine, sepulcrum." Et 25  
aperuit uir<sup>2</sup> sanctus [terram, et] surrexit magnus sanus,  
et dixit: "Bene sit tibi, o uir sancte, quod suscitasti me  
etiam una hora a doloribus multis." (Haec dicens) fleuit  
amarissime et dixit: "Ambulabo uobiscum." Dixerunt:  
"Non possumus ut nobiscum tu ambulaueris, quia non 30  
possunt homines uidere faciem tuam prae timore tuo:  
sed crede Deo caeli, et baptismum Domini accipe, et  
non reuerteris in locum in quo fiebas, et indicā nobis  
cuius es." [Et dixit homo:] "Ego sum *macc maicc  
Cais maic Glais*, qui fui subuleus *rig Lugir rig Hir- 35  
otæ*. Iugulauit me *fian maicc Maicc Con* in regno

<sup>1</sup> 'they saw,' Ital. *mirare*.

| <sup>2</sup> MS. et uir.



*Coirpri Niothfer*<sup>1</sup> anno .c. usque hodie." Et babbtitzatus est, et confessionem Dei fecit, et restituit,<sup>2</sup> et positus est iterum in sepulcro suo. Book of Armagh, fo. 14, a. 1.

- Et uenit in Album Campum in regionibus Nepotum  
 5 *Maini*,<sup>3</sup> et inuenit in illo signaculum crucis Christi et  
 duo sepulcra noua; et de curru suo sanctus dixit:  
 "Quis est qui sepultus híc?" Et respondit uox de  
 sepulcro: "Ecce sum homo gentilis." Respondit sanc-  
 tus: "Cur iuxta te crux sancta infixá est?" Et  
 10 iterum respondit: "Quia uir qui sepultus est iuxta  
 latus meum, rogauit mater eius ut signum crucis  
 poneretur iuxta sepulcrum filii sui, [sed] uir fatuus  
 et insensatus posuit iuxta mé." Et exilit Patricius  
 de curru suo, et tenuit crucem et euellabat<sup>4</sup> de gen-  
 15 tili tumulto et posuit super faciem babbtizzati, et as-  
 cendit super currum, et orauit Deum taciter. Cum  
 dixisset: "Libera nós a malo," dixit illi auriga illius:  
 "Quid agis?"<sup>5</sup> inquit, "cur appellasti<sup>6</sup> gentilem non  
 babbtitzatum uirum? Redeamus ad historiam<sup>7</sup> nostram.  
 20 Quia<sup>8</sup> [14 b. 1] ingemesco uirum sine babbtismo. Melior  
 erat<sup>9</sup> apud Deum illum benedicere uice babbtismatis  
 et effundere aquam babbtismi super sepulcrum mortui."  
 Et non respondit illi. Puto enim ideo eum reliquit  
 quia Deus cum saluare noluit.  
 25 Per Muadam uero uenit, et ecce audierunt magi  
 filiorum *Amolngid* quod sanctus uir uenisset super  
 eos in suas regiones proprias. Congregata est multi-  
 tudo nimis<sup>10</sup> magorum ad primum magum, Recradum  
 nomine, qui uoluit sanctum occidere Patricium. Et  
 30 uenit ad illos cum .iiii. magis induti[s] uestibus

<sup>1</sup> "I am the son of the son of Cas son of Glas, and I was swineherd of king Lúgar king of Hirót. Soldier of the son of Macc Con slew me in the reign of Corbre Nia-fer." See supra, p. 122, l. 24.

<sup>2</sup> so supra, p. 311, l. 16.

<sup>3</sup> *Findmag i crichaib h Aue Maini*.

<sup>4</sup> Sic, read euellebat?

<sup>5</sup> For "agis" the MS. has "auriga illius."

<sup>6</sup> Sic, read reliquisti?

<sup>7</sup> Here used for the object of the story, i.e., the unbaptized heathen.

<sup>8</sup> MS. quia quia.

<sup>9</sup> Sic.

<sup>10</sup> Sic. Read nimia?

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albís cum hoste magico. Et uiderunt illum procul Patricius et Endeus filius *Amolngid* et Conallus *Endi* filius, quando babbtizaui Patricius multitudinem nimiam. Cumque uidisset Endeus, surrexit [et] arripuit arma ut magos reppelleret, quia ab illis erant magi 5 trans riolum aquae nimium quasi milia passuum. Missit haitem Patricius Conallum filium *Endi* in obuiam magís ut cognouissent illum, ne alium occiderent, et stetit iuxta magum filius in signum. Et ecce uir sanctus surrexit Patricius, et eleuauit manum sinistram 10 Deo caeli, et maledixit magum. Et cecidit mortuus in medio magorum eius, et dispersus est uulgus in totum campum *Domnón*, et exustus est ante faciem omnium in uindictae signum.<sup>1</sup> Cum uiderunt omnes homines hoc miraculum, et babbtizaui multos in illa 15 die et ordinauit Mucneum sanctum fratrem Cethachi, et dedit illi libros legis septem quós reliquit post se *macc Cerce* filio *maic Dregin*. [14 b. 2]. Et fundauit aeclessiam super siluam *Fochluth*, in qua sunt ossa sancta *Mucnói* episcopi, quia Deus dixit illi ut legem 20 relinquerent<sup>2</sup> et episcopos ordinaret ibi, et prespiteros et diaconos in illa regione. Et benedixit *Amolngid* filium, Fergussum fratrem *Endi*, quia in agro ipsius uirtutem fecit.

Et ecce quidam uir uenit ad illos, nomine *Macc* 25 *Dregin*, cum filiís septem gentilibus, et postulauit babbtismum Dei a Patricio. Et benedixit illum cum filiís, et elegit unum filium ex ipsís, cui nomen erat *Macc Ercae*, et scripsit elementa, et benedixit eum benedictione patris. Et dixit pater filii: "Tedibit me si 30 tecum exierit filius meus." Et ait Patricius: "Non erit ita, sed illum Brono filio *Icni* commendabo et Olcano." Extendit manum et indicauit ei locum in quo sunt ossa eius procul, et digito suo signauit locum et crucem posuit ibi. Et ecce duae filiae ueni- 35

<sup>1</sup> See supra, p. 132, l. 25.

| <sup>2</sup> Sic, read relinqueret?

erunt ad Patricium et acciperunt pallium de manu eius, et benedixit illis locum super siluam Fochlithi. Book of Armagh, fo. 14, b. 2.

Et ecce Patricius perrexit ad agrum qui dicitur *Foirrgea* filiorum *Amolngid* ad diuidendum inter filios *Amolngid*,<sup>1</sup> et fecit ibi aeclessiam terrenam de humo quadratam,<sup>2</sup> quia non prope erat silua.<sup>3</sup> Et portauerunt ad illum mulierem infirmam habentem in utero infantem, et babtizauit filium in utero matris. Aqua babtismi filii, ipsa est aqua comm[uni]onis mulieris.<sup>3</sup>  
 10 Et sepilierunt eam in cacuminibus aeclessiae desuper, et est sedes ipsius sancti iuxta aeclessiam usque in praesentem diem. Et aedificauit aeclessiam quandam apud familiam in sinu maris, id est *Ros* filiorum *Caitni*.

[15 a. 1] Et reuersus est ad flumen *Muaide*<sup>4</sup> de *Vert-rige* in Bertrigam, et eleuauit ibi lapidem in signaculum crucis Christi, et dixit: "Ecce híc inuenietur aqua in nouissimis diebus, et habitabitur a mé." Et fundauit aeclesiam iuxta fossam *Rigbairt*, et uenit in Muiriscam<sup>5</sup> apud Bronum filium *Icni*, et benedixit filium,  
 20 qui est *macc Rime* episcopus, et scripserunt<sup>6</sup> elimenta illi et Muirethacho episcopo, qui fuit super flumen *Bratho*.

Et uenierunt trans litus *Authuili* in fines *Irai* Patricius et Broonus et cum illis filius *Ercae* filii *Dregin* ad campum, id est *Ros Dregnige*, in quo loco est cassulus Brooni. Et sedens ibi, cecidit Patricii dens, et dedit dentem Brono suo in reliquias. Et dixit: "Eece mare ieciet nos de hoc loco in nouissimis temporibus, et exhibitis ad flumen *Slicichæ* ad siluam."

<sup>1</sup> Hence Todd, *St. Patrick*, infers that the earthen churches of that age were probably round.

<sup>2</sup> As to wooden churches, see Reeves, *Eccl. Antiqq.*, p. 195; *Columba*, p. 177.

<sup>3</sup> This passage seems to mean that the water used in baptizing the unborn son was the water used in administering the communion to the dying mother. For the practice

of mixing water with the sacramental wine, see the tract on the mass in the Stowe missal, Kuhn's *Zeitschrift*, xxvi. 509-511. See also Warren's *Liturgy and Ritual of the Celtic Church*, p. 131.

<sup>4</sup> = 'ad Modam fluium, Reeves, *Columba*, p. 30.

<sup>5</sup> MS. muiriscam.

<sup>6</sup> scil. Patricius et Bronus.

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fo. 15, a. 1.

Et exiit trans montem filiorum *Ailello*, et fundauit  
æcleſſiam<sup>1</sup> ibi, id est *Tamnach*, et *Echenach* et *Cell*  
*Angle* et *Cell Senchuæ*. Et exiit ad regiones *Calbrigi*  
*Tre Maige* et fecit æcleſſiam iuxta *Druim Leas* et  
baptizauit multos. Et erexit [sé] ad campum *Ailmaige* 5  
et fundauit æcleſſiam ibi, id est, *Domnach Ailmaige*,  
quia Patricius illíc mansit tribus diebus et tribus noc-  
tibus.

Et perrexit ad campum *Áine*, et possuit æcleſſiam  
ibi. Et uersus est *Euoi* et in campum *Cetni*, et male- 10  
dixit flumen quod dicitur *Niger*,<sup>2</sup> quia postulauit [pis-  
catores], et nihil illi piscium dabant sancto.<sup>3</sup> Drob-  
ai[s]cum autem benedixit, in quo tenentes magni pisces,  
siue piscium genus effectum est. Flumen *Drobaisco*<sup>4</sup>  
non habuit ante pisces, sed postea piscatoribus fructum 15  
dat. Et maledixit aliis fluminibus, id est flumini  
*Oingæ* et *Saele*, quia dimersi sunt duo pueri de pueris  
Patricii in *Saeli*, qua propter hoc factum [est] in  
commemorationem uirtutis.

Etiam intrauit in Campum *Sereth*<sup>5</sup> trans amnem inter 20  
*Es Ruaid* et mare; et fundauit æcleſſiam *hir-Raith*  
*Argi*,<sup>6</sup> et castrametatus est [15 a. 2] in Campo *Sereth*.  
Et inuenit quendam uirum bonum de genere *Lathron*.  
et baptizauit eum et filium tenerum cum eo, qui  
dicebatur *Hinu* uel *Ineus*, quia posuit illum pater in 25  
*fana*<sup>7</sup> super collum eius, quia natus est in uia cum  
patre de monte ueniens. Et baptizauit Patricius  
filium, et scripsit illi abgitorium, et benedixit eum  
benedictione episcopi. Qui postea retenuit Assicum  
sanctum cum monachis suis in *Ard Roissen*, id est 30  
*hirRaith Congi*<sup>8</sup> in Campo *Sereth*<sup>9</sup> in tempore

<sup>1</sup> Read, perhaps, æcleſſias qua-  
tuor: the scribe may have mistaken  
iiii. (or iu.) for -m.

<sup>2</sup> i.e., *Dub*; see supra, p. 146,  
l. 7.

<sup>3</sup> In the MS. the words "quia  
... sancto" come immediately  
after "fructum dat" (lines 26, 27).

<sup>4</sup> 'of Drobáisc.'

<sup>5</sup> Mag Sereth.

<sup>6</sup> in Rath Argi.

<sup>7</sup> borrowed from Goth. *fana þānos*,  
or O.H.G. *fano* 'linteum.'

<sup>8</sup> i.e., 'in Raith Congi.

<sup>9</sup> Mag Sereth.

regum *Fergusso* et *Fothuid*. Et fundauit aeclessiam in campo *Latrain* et Aeclessiam Magnam *Sír-Drommo*,<sup>1</sup> quam tenuit familia *Daminse*<sup>2</sup> in *Doburbur*. Et perrexit for *Bernas* filiorum *Conill* in Campo *Itho*, et  
 5 fundauit ibi aeclessiam magnam. Et exiit ad campum *Tochuir*, et fecit aeclessiam ibi. Et in quo loco quidam episcopus<sup>3</sup> uenit de genere *Corcu-theimne* ad eum de cellola *Toch* in regiones *Temenrigi i Ceru* contra solis occasum, episcopus cum sorore una monachi *Patricii*,  
 10 et est locus eorum cum familia *Clono*,<sup>4</sup> et ingemescunt uiri loci illius.

Peruenit *Patricius* per *Sinonam* tribus uicibus et septem annos conpleuit in occidentali plaga, et de Campo *Tochuir* uenit in *Dulo Ocheni*, et fecit septem  
 15 aeclessias ibi. Et uenit in *Ardd Sratho* et *Macc Ercae* episcopum ordinauit. Et exiit in *Ardd Eolorgg* et *Ailgi* et *Lée*<sup>5</sup> *Benndrigi*, et perrexit trans flumen *Banda*, et benedixit locum in quo est cellola *Cuile Raithin*<sup>6</sup> in *Eilniu*,<sup>7</sup> in quo fuit episcopus, et fecit alias cellas  
 20 multas in *Eilniu*.<sup>7</sup> Et per *Buás* fluuium foramen pertulit, et in *Duin Sebuirgi* sedit super petram quae Petra *Patricii* usque nunc. Et ordinauit ibi Olcanum sanctum episcopum quem nutriuit *Patricius*, et dedit illi partem de reliquiis *Petri* et *Pauli* et aliorum et  
 25 uelum quod custodiuit reliquias. Et reuersus est [15 b. 1] in campum *Elni*, et fecit multas aeclessias quas *Coindiri* habent.<sup>8</sup>

Ascendit autem ad montem *Miss Boonrigi* quia nutriuit ibi filium *Milcon maccu-Buain*,<sup>9</sup> *Gosacht* nomine,  
 30 mine, et filias duas eiusdem uiri quando erat in serui-

<sup>1</sup> Cill Máir Sírdrommo.

<sup>2</sup> The community of Dam-inis (Devenish).

<sup>3</sup> Petrie (*Tara*, p. 23) quotes this to prove that there were bishops in Ireland before Patrick.

<sup>4</sup> 'the community of Cluain' (mac-cu-Nóis?).

<sup>5</sup> Lea, Reeves, *Columba*, p. 52.

<sup>6</sup> 'of Cúil Raithin' (secessus flicis), Reeves, *Eccl. Antiq.* 247.

<sup>7</sup> 'in Eilne,' *ibid*, 98, note b.

<sup>8</sup> i.e., which are subject to the Bishop of Connor.

<sup>9</sup> 'of Mílechu descendant of Búan.'

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tute septem annorum. Et docuit illos in taciturnitate cum iuramento pro timore magi. Sed alia nocte uidit magus *Miliucc* scintillas de ore Succeti<sup>1</sup> fatui<sup>2</sup> ignitas ascendentes in labia filii sui, et inflammatum est totum corpus filii sui et de ore filii sui in ora 5 sororum eius. "Cur," inquit, "O serue, malum fecisti filio meo in nocte quae praeteriit." Respondit Succetus: "Domine mi, quid uidisti?" "Os filii mei replisti igne, et filius meus labia filiarum,<sup>3</sup> repleuit, et consumpti sunt omnes in cinerem, et cinis eorum 10 uiuificauit multos, et quasi aues uolauerunt tecum, et euomerunt uitalia sua frustra." Respondit Succetus: "Frustra uere euomerunt, id est domum magicam, quia dedi in ora eorum uerba Dei mei excelsi."

Et exiit ad montem *Scirte*<sup>4</sup> ad locum petrae super 15 quam uidit angelum Domini stantem, et uestigium pedis illius usque nunc pene adest, cum ascendisset in caelum pedibus extensis de monte ad montem, dixitque: "Ecce nauis tua parata est: surge et ambula." Venit uero sanctus per *Doim* in regiones *Tuirtri* ad 20 *Collunt*<sup>5</sup> Patricii et babtizauit filios *Tuirtri*.<sup>6</sup> Relicta Machia, uenit in *Maugdornu*, et ordinauit Victoricum Machinensem episcopum, et aeclessiam ibi magnam fundauit, et perrexit ad Loiguireum et Conallum filios *Neill*.

25

Finito autem circulo exiit et fecit aeclessiam Iustano prespitero iuxta *Bile Torten*, quae est apud familiam *Airdel-Breccain*, et fecit alteram *hi*<sup>7</sup> Tortena orientali, in qua gens *oThig* Cirpani,<sup>8</sup> sed libere semper. Et perrexit ad fines Laginiensium ad *Druimm Hurchaille*, 30 et posuit ibi Domum Martirum,<sup>9</sup> quae sic uocatur,

<sup>1</sup> i.e., Patricii.

<sup>2</sup> qui inspirari solent *fatuari* dicuntur, Just. 43, 1. But perhaps the meaning is merely that S. appeared to M.'s eyes to be a fool; cf. supra, p. 325, l. 12.

<sup>3</sup> MS. filiorum.

<sup>4</sup> 'of Scirit.'

<sup>5</sup> To Calland.

<sup>6</sup> cf. 'nepotibus Turtrei,' Reeves, *Columba*, pp. 52, 53, note e.

<sup>7</sup> i.e., 'in.'

<sup>8</sup> 'from Tech Cirpáin' (Cirpán's house).

<sup>9</sup> i.e., Martorthech.

[15 b. 2] quae sita est super uiam magnam in ualle, et est hic Petra Patricii in uia. Exiit ad campum *Lifh*,<sup>1</sup> et possuit ibi aeclessiam, et ordinauit Auxilium puerum Patricii exorcistam, et Eserninum et Mactaleum in  
 5 Cellola *Cuilinn*. Ordinauit Feccum Album *iSleibti*<sup>2</sup> et babbtizaui filios *Dunlinge*. Et erexit sé per *Belut Gabrain*, et fundauit aecclesiam *irRoigniu Martorthige*,<sup>3</sup> et babbtizaui filios *Nioth Fruich i tír Mumae*<sup>4</sup> super petram *Coithrigi*<sup>5</sup> *hiCaissiul*.<sup>6</sup>

10 Hae sunt tres petitiones Patricii ut nobis traditae sunt Hibernensibus, rogans,

I. Ut suscipiatur unusquisque nostrum poenitentiam agens, licet in extremo uitae suae, iudicii die, ut non claudetur in inferno; haec est prima.

15 II. Secunda, ne barbarae gentes dominantur nobis in sempiternum.

III. Ut ne superuixerit aliquis nostrum, id est Hibernensium, septem<sup>7</sup> annos ante diem iudicii, quia septem annis ante iudicium delebuntur equore; haec  
 20 est tertia.

*Dairenne*.<sup>8</sup>

Aetas Patricii ut nobis tradita est subputatur:

septimo anno babbtizatus est:

decimo anno captus:

25 septem annos seruiuit:

triginta annos legit:

septuaginta duo annos docuit.

Aetas suis tota centum uiginti anni ut Moyses.

<sup>1</sup> Mag Lif.

<sup>2</sup> 'in Sleibte.'

<sup>3</sup> 'in Roigne of Martorthich' ('relic-house').

<sup>4</sup> 'in the country of Munster'; MS. it. mumae, the mark over *t* being the ordinary compendium of *-er*.

<sup>5</sup> MS. hicoithrigi; petram, C., 'Patrick's rock.'

<sup>6</sup> 'in Caissel' (Cashel).

<sup>7</sup> MS. ante .iij.

<sup>8</sup> Possibly a variant of *Dairene* or *Dardine*, foster-mother of S. Colmán and one of the daughters of Oengus, son of the Nat-Fraich or Nia-Fraich, mentioned supra, l. 7.

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fo. 15, b. 2.

In quatuor rebus similis fuit Moysi Patricius :

I. Primo, anguelum de rubo audiuit :

II. quadraginta diebus et quadraginta noctibus  
ieiunauit :

III. quia annos centum uiginti peregit in uita 5  
praesenti :

IIII. ubi sunt ossa eius nemo nouit.<sup>1</sup>

Duo hostes<sup>2</sup> duodecim diebus corpus sancti Patricii  
contenderunt et noctem inter se duodecim diebus non  
uiderunt, sed diem semper et in duodecima die ad 10  
praelium uenierunt, et corpus in grabato duo hostes  
uiderunt apud se, et non pugnaverunt. *Colombcille*,  
Spiritu Sancto instigante, ostendit sepulturam Patricii,  
[et] ubi est confirmat, [16 a. 1] id est in *Sabul* Patricii,  
id est in aeclessia iuxta mare proxima,<sup>3</sup> ubi est con- 15  
ductio martirum,<sup>4</sup> id est ossuum, *Coluimb cille* de Bri-  
tannia<sup>5</sup> et conductio omnium sanctorum Hiberniae in  
die iudicii.

Tertio decimo<sup>6</sup> anno Teothosii imperatoris a Celestino  
episcopo papa Romae Patricius episcopus ad doctrinam 20  
Scottorum mittitur. Qui Celestinus xlu.<sup>7</sup> episcopus  
fuit a Petro apostolo in urbe Roma. Paladius epis-  
copus primo mittitur, qui Patricius alio nomine appel-  
labatur, qui martyrium passus est apud Scottos, ut  
tradunt sancti antiqui. Deinde Patricius secundus ab 25  
angulo Dei, Victor nomine, et a Celestino papa mit-  
titur, cui Hibernia tota credidit, qui eam pene totam  
babbitzauit.

<sup>1</sup> So Nennius, ed. Stevenson, § 55.

<sup>2</sup> i.e., exercitus, anglicè *hosts*.

<sup>3</sup> MS. pro undecima; the copyist  
(as Mr. Bradshaw first observed)  
mistaking the xi of proxima for the  
numeral xi. (undecim).

<sup>4</sup> 'the bringing together of the  
relics,' Reeves, *Columba*, p. 314.

<sup>5</sup> They appear to have been taken

backwards and forwards. See the  
Annals of Ulster at the years 848  
and 877, *Rerum Hib. Scriptt.*, t. iv.,  
pp. 219, 233.

<sup>6</sup> MS. xliii., a scribal error for  
xviii.

<sup>7</sup> This number is obscure: per-  
haps we should read xlii.



Patricius sanctus episcopus honorem quaternum<sup>1</sup> omnibus monasteriis et aeclessiis per totam Hiberniam debet habere, id est,

<sup>1</sup> Book of Armagh, fo. 16, a. 1.

I. Solempnitate dormitationis eius honorari in medio 5 ueris per tres dies et tres noctes omni bono cibo praeter carnem,<sup>2</sup> quasi Patricius uenisset in uita in hostium.

II. Offertorium eius proprium in eodem die immolari.

III. Ymnum eius<sup>3</sup> per totum tempus cantare.

10 IIII. Canticum eius scotticum<sup>4</sup> semper canere.

Sic omnis quatuor ista habere debet et reddi a monachis suis sibi, qui aeclessiam fundauit vel monasterium. Et qui habet paruchiam et regiones multas quatuor praedicta habere debet in honore.<sup>5</sup>

- |    |                        |                                |
|----|------------------------|--------------------------------|
| 15 | Finit hoc breuiarium   |                                |
|    | gentis,                | documenti,                     |
|    | nominis,               | industriæ,                     |
|    | genelogiæ,             | maledicti[onis] in peccatores, |
|    | pueritiæ,              | benedictionis in pios,         |
| 20 | captiuitatū,           | aetatis.                       |
|    | uirtutum,              |                                |
|    | Christianæ seruitutis, |                                |

Quæ omnia in Deo gesta ab antiquis peritissimis adunata atque collecta sunt.

<sup>1</sup> MS. quaternam et.

<sup>2</sup> because, as Todd remarks (*St. Patrick*, p. 430, note 1), the 17th March falls within the limits of Lent.

<sup>3</sup> i.e., Secundinus' hymn, see *infra*. In the margin is written ymnus Colmán alo, which is a reference to the tradition (*supra* p. 246) that Saint Colmán Elo sang this hymn thrice in his refectory.

<sup>4</sup> *Supra* p. 48.

<sup>5</sup> This sentence seems to mean, 'In like manner every one who has founded a church or a monastery is

bound to observe and to enjoin his monks to perform those four things, and he who has a spiritual territory and several districts is bound to keep them up." "Habere in honore" (probably the translation of an Irish phrase) is exactly the German "etwas in ehren halten." As to using 'paruchia' for 'diocesis,' see Reeves, *Columba*, p. 65, note b. Here (as *infra*, p. 356, l. 32), it means a monastic, not an episcopal, diocese.

Book of  
Armagh,  
fo. 16, a. 2.

[**Additamenta ad Collectananea Tirechani.**<sup>1</sup>]

Incipiunt alia pauca serotinís temporibus inuenta  
suisque locís narranda curiositate heredum<sup>2</sup> diligentia-  
que sanctitatis quae in honorem et laudem Domini atque  
in amabilem Patricii memoriam usque in hodiernum 5  
diem congregantur.

Quando haitem Patricius cum sua sancta nauiga-  
tione ad Hiberniam peruenit, sanctum Lommanum in  
hostio *Boindeo*<sup>3</sup> nauim custodire reliquit quadraginta  
diebus et quadraginta noctibus, et deinde alium quadra- 10  
gensimum post oboedentiam Patricio mansit. Deinde  
secundum imperium sui magistri in sua naui contrario  
flumine usque ad Vadum *Truimm* in hostio *Areis*  
*Feidilmedo* filii *Loiguirí*,<sup>4</sup> Domino gubernante, peruenit.

Mane autem facto, *Foirtchernn* filius *Fedeilmtheo*<sup>5</sup> 15  
inuenit [Lommanum] euangelium recitantem, et am-  
miratus aeuangeliū et doctrinam eius confestim cre-  
didit, et aperto fonte in illo loco a Lommano in  
Christo babbtizatus est. Et mansit cum illo donec  
mater eius quaerere eum peruenit, et laeta facta est 20  
in conspectu eius quia Brittonissa erat. At illa simi-  
liter credidit, et iterum reuersa est in domum suam,  
et nuntiauit marito suo omnia quae accederant illi  
et filio suo. At uero Fedilmidius laetificabatur in  
aduentu clerici, quia de Brittonibus matrem habuit, 25  
id est filiam regis Brittonum, id est *Scoth Noe*.<sup>6</sup>  
Salutauit haitem Fedelmidiū Lommanum lingua Brit-  
tanica, interrogans eum secundum ordinem de fide et  
genere. Respondit ei: "Ego sum Lommánus Britto,  
Christianus, alumpnus Patricii episcopi, qui missus est 30  
a Domino babbtizare populos Hibernensium et conuer-  
tere ad fidem Christi, qui me missit húc secundum

<sup>1</sup> These additions (printed down to p. 336, l. 24, with a translation by Todd, *S. Patrick*, pp. 257-262) seem gathered by Ferdomnach, the scribe of the Book of Armagh, from other ancient lives of S. Patrick.

<sup>2</sup> *comarbe*, i.e., of S. Patrick's suc-

cessors in the see of Armagh. See infra, p. 337, line 22.

<sup>3</sup> 'of (the river) Boyne.'

<sup>4</sup> 'to the Ford of the Eldertree at the door of the dwelling of Fedilmid son of Loiguire.' In margin z.

<sup>5</sup> 'of Fedilmid.'

<sup>6</sup> i.e., 'Flos Recens.'

- uoluntatem Dei." Statimque credidit Fedilmidius cum  
 omni familia sua, [16 b. 1] et immolauit illi et sancto  
 Patricio regionem suam cum possessione sua et cum  
 omnibus substantiis suis et cum omni progenie sua.<sup>1</sup>
- 5 Haec omnia immolauit Patricio et Lommano et Foirt-  
 cherno filio suo usque in diem iudicii. Migravit autem  
*Fedilmid* trans amnem *Boindeo* et mansit *hi Cloin*  
*Lagen*.<sup>2</sup> Et mansit *Lommán* cum Foirtcherno in Vado  
*Truimm* usque dum peruenit Patricius ad illos, et
- 10 aedificauit aeclessiam cum illis uicesimo quinto anno  
 antequam fundata esset aeclessia *Alti Machae*.<sup>3</sup>
- Progenies autem Lommani de Brittonibus, id est  
 filius *Gollit*, germana autem Patricii mater eius. Ger-  
 mani autem Lommani hii sunt episcopi :
- 15 *Munis*<sup>4</sup> *hi Forgnidiu laCuircniu*,<sup>5</sup>  
*Broccaid in Imbliuch* Equorum<sup>6</sup> apud *Ciarrige*  
*Connact*,  
*Broccanus im Brechmig*<sup>7</sup> apud nepotes *Dorthim*,  
*Mugenoc hi Cill Dumi Gluinn indeisciurt Breg*.<sup>8</sup>
- 20 Haec autem progenies Patricii propria est consan-  
 guinitate et gratia, fide et baptismo et doctrina ; et  
 omni quae adepti sunt de terra [et] de regionibus  
 aeclessiasticis et omnibus oblationibus propriis sancto  
 Patricio in sempiternum obtulerunt.
- 25 Post aliquantum autem tempus, adpropinquante  
 Lommani exitu, perrexit cum alumpno suo Foirt-  
 cherno ad fratrem suum Broccidium fratrem salu-  
 tandum : perrexerunt autem ipse et alumpnus eius  
*Foirtchernn*, commendauitque sanctam aeclessiam suam
- 30 sancto Patricio et Foirtcherno ; sed recussauit *Foirt-*

Book of  
 Armagh,  
 fo. 16, b. 1

<sup>1</sup> that is, according to Todd (*St. Patrick*, p. 152), his patriarchal rights as a chieftain, over his followers.

<sup>2</sup> 'in Cluain Lagen.'

<sup>3</sup> 'of *Ard-Mache*,' Armagh.

<sup>4</sup> MS. *manis*.

<sup>5</sup> 'in Forgnide by the Cuircni.'

<sup>6</sup> 'in Imbliuch Ech.'

<sup>7</sup> 'in Brechmag,' now Breaghy =

'Wolfsfeld,' Förstemann, *Altdeutsches Namenbuch*, II. 1573. Here in the margin is a mutilated gloss, in three lines,

*amnaith*  
*in and la*  
*trich,*

which I cannot complete or translate.

<sup>8</sup> 'in Cell Dumi Gluinn (cella tumuli vituli) in the south of Bregia.'

Book of  
Armagh,  
fo. 16, b. 1.

*chernn* tenere hereditatem patris sui<sup>1</sup> quam obtulit Deo et Patricio; nisi Lommanus dixisset, "Non accipies benedictionem meam nisi acciperis principatum aeclessiac meae." Tenuit hautem post obitum magistri sui principatum tribus diebus usque dum peruenit ad 5 Vadum *Truimm*, ac deinde statim Cathlaido perigrino distribuit suam aeclessiam. Hae sunt hautem oblationes *Fedelmedo* filii *Loiguirí* sancto Patricio et Lommano et Foirtchernó: id est, Vadum [16 b. 2<sup>2</sup>] *Truimm* in finibus *Loiguirí Breg, Imgae* in finibus *Loiguirí Midi*.<sup>3</sup> 10

Haec est autem acclissiastica progenies *Fedelmttheo*:

<i>Foirtchernus,</i>	<i>Conall,</i>	
<i>Aed magnus,</i>	<i>Baitán,</i>	
<i>Aed paruus,</i>	<i>Ossán,</i>	
	<i>Cumméne,</i>	15
	<i>Surán.</i>	

Hii omnes episcopi fuerunt et principes,<sup>4</sup> uenerantes sanctum Patricium et successores eius.

Plebilis hautem progenies eius haec est:

<i>Fergus</i> filius <i>Fedelmttheo</i> .	<i>Failgnad</i> filius <i>Fáiláin</i> .	20
<i>Feradach</i> filius <i>Fergosso</i> .	<i>Forfailid</i> filius <i>Failgnaith</i> .	
<i>Cronán</i> filius <i>Feradig</i> .	<i>Segene</i> filius <i>Forfáilto</i> .	
<i>Saran</i> filius <i>Cronáin</i> .	<i>Sechnassach</i> filius <i>Ségeni</i> .	
<i>Fáilán</i> filius <i>Sardín</i> .		

Sanctus Patri[c]ius iens ad caelum mandauit totum 25 fructum laboris sui tam babtismi tam causarum quam elemosinarum deferendum esse apostolicae urbi quae Scotice nominatur *Ardd macha*. Sic reperi in bebliothecis Scotorum. Ego scripsi, id est Caluus Perennis<sup>5</sup> in conspectu *Briain* imperatoris Scotorum, 30 et quod scripsi finiuit pro omnibus regibus Maceriæ.<sup>6</sup>

<sup>1</sup> MS. sue.

<sup>2</sup> This page (16 b.) is photozin-  
cographed in the *National MSS.*  
*of Ireland*, Part I., No. xxv.

<sup>3</sup> See above, p. 66, l. 14, to p. 68,  
l. 29.

<sup>4</sup> i.e., abbots, Todd, *S. Patrick*, p.  
153; Reeves, *Columba*, p. 385, note c.

<sup>5</sup> i.e., Móel-suthain.

<sup>6</sup> i.e., Caissil, 'of Cashel,' Reeves,  
*Columba*, p. 75, note d. This  
note is written in 14 lines at the  
foot of fo. 16, a. 2. It is in an  
eleventh century hand and purports  
to have been written in the presence  
of Brian (Boruma).

[17 a. 1.] Colmanus episcopus<sup>1</sup> aeclessiam suam, id est *Cluain Cain in Achad* [*Cain*],<sup>2</sup> Patricio episcopo deuotua immolatione in sempiternum obtulit, et ipse eam commendauit sanctis uiris, id est prespitero *Medb* et 5 prespitero *Sadhb*. Item Campum Aquilonis inter *Gleoir* et *Ferni* cum seruís in eo sibi famulantibus filii *Fiechrach* Patricio in sempiternum ymmolauerunt.

Item septem filii *Doath Cluain Findglais* et *Im-sruth Cul[e] Cais* et *Deruth Már Cúle Cais* et *Cenn* 10 *Locho* Deo et sancto Patricio fideliter obtulerunt.

Filii item *Conlaid* octo campi pondera, id est uaccas campi octo in hereditate sua, id est *cach indlea oDib Carnib*<sup>3</sup> usque ad montem *Cairnn* Deo et Patricio in sempiterna saecula obtulerunt.

15 Has omnes oblationes *Ciarrichi* Superni [et] eorum reges Patricio per aeterna saecula obtulerunt.

Sanctus Patricius familiam suam in regione *Ciarrichi* per Spiritum Sanctum praeuidens eam esse undique cassatam, id est episcopum *Sachellum* et Broci- 20 dium et Loarnum et prespiterum *Medb* et Ernascum, in unitatem pacis aeternae cum uno fidei ritu sub potestate unius heredis suae apostolicae cathedrae *Alti Machæ* sub benedictione sua unanimiter coniunxit.

*Bineán* filius *Lugni* scriba atque sacerdos necnon 25 anchorita, filius filiae *Lugáith maice Nétuch* fuit, cui dedit<sup>4</sup> genus matris suae hereditatem in qua fundauit aeclessiam Deo consecratam Patricioque immolatam. Et sanctus Patricius signauit locum sibi suo baculo, et ipse primus corpus et sanguinem Christi 30 obtulit postquam gradum accepit Bineanus ab eo. Et benedixit illum et reliquit post se in suo loco.

<sup>1</sup> This passage is cited by Petrie (*Tara*, p. 23) to prove that there were bishops in Ireland before Patrick.

<sup>2</sup> 'Cluain Cain (Clonkeen) in Achad Cain.'

<sup>3</sup> "every *indlea* (?) from Two Cairns."

<sup>4</sup> Here the MS. inserts *Deus*.

Book of  
Armagh,  
fo. 17, a. 2.

Veniens Patricius in finem *Calrigi*, babbtitzauit filium *Cairthin* et Caichanum, et postquam babbtitzauit, obtulerunt filius *Cairthin* et *Caichán* quintam partem *Caicháin*<sup>1</sup> Deo et Patricio, et liberauit rex Deo et Patricio. Hae sunt fines quintae partis .i. coicid 5 *Caicháin*: Otha glais telchæ Berich Abraidne conrici forcuisin tuilgos disleib. Otha glais Conacolto cur-Reiriu *ocus* ótha crích Drommo .Nit. cuglais Tamlachtæ Dublocho lagglais cu Grenlaich Fote. laRont timmchell naSanto coSescen inDaCor, aSescunn DaCor ladescert 10 léni laFur, conrici hUcht Noin-omne, conDairiu Mór, conDairiu Medóin, conDairiu Fidas, conDairiu Méil, conDruim Toidached lagglais conrici Conaclid. Atró-pert flaith *ocus* aithech inso huile itosuch iartabuir 15 baithis duaib.

15

Conggab Patrice iarnaidpuirt inDruimm Daro .i. Druim Lias. Fácab Patrice adaltæ .n. and, Benignus aainm, et fuit in se .xvii. annís. Gabais caille laPatrice Lassar ingen Anfolmithe dicheniul Caicháin. Baiade and tarési .m. Benigni trífichteá bliadne. 20

Issí inso coibse Fétho Fio *ocus* aedocht dibliadin rembas dáu dumanchuib Drommo Lias *ocus* dumaithib Callrigi iter crochaingil *ocus* altóir Drommo Lias: nad confil finechas forDruimm Leas, act cenél Fétho Fio, mabeith nech besmaith diib, bes cráibdech, bes chuibsech 25 dinchlaind.<sup>2</sup> Manipé duécastar dús inétar dimuintir

<sup>1</sup> i.e., Cóiced Cáicháin.

<sup>2</sup> The words *dín chlaind* seems

| a gloss on *diib*, and so I have rendered them.

Patrick came into the district of Calrige and baptized Cairthen's son and Caichán, and after he had baptized them Cairthen's son and Caichán offered Caichán's fifth part to God and to Patrick, and the king made it free  
5 to God and to Patrick.

These are the boundaries of the fifth part, that is Cáichan's fifth. From the stream of the hill of Berach Abraidne (?) as far as a . . . . from (the) mountain. From the stream of Conaclid to Reiriu, and from the  
10 border of Druimm Nit<sup>1</sup> to the stream of Tamlacht Dublocho,<sup>2</sup> by the stream to Long Grenlaich by Ront. Round the Sant (Sanad ?) to the Moor of the Two Hillocks; from the Moor of Two Hillocks by the south of the meadow by Fur as far as the Nine-Trees Hill; with  
15 Daire Mór,<sup>2</sup> with Daire Medóin, with Daire Fidas, with Daire Méil, with Druim Toid-ached by the stream as far as Conaclid. Lord and vassal offered all this immediately after baptism had been conferred upon them.

After this offering Patrick set up in Druimm Daro,  
20 that is, in Druim Lias. Patrick left his pupil there, Benignus his name, and he was therein for seventeen years. Lassar, daughter of Anfolmid (?), of the race of Caichán, took the veil from Patrick. She abode there after Benignus for three score years.

25 This is Feth Fió's confession and his bequest two years before his death, to the monks of Druim Lias and to the worthies of Callrigi, both laymen and clerics of Druim Lias.<sup>3</sup> That there should not be a family right of inheritance to Druim Lias, but that the race of Feth Fió [should  
30 inherit it], if there were any one of them, [*i.e.*] of the clan, who should be good, should be devout, should be conscientious. If there should not be, that it should [then] be seen whether one could be found of the

<sup>1</sup> 'Dorsum Nidi.'

<sup>2</sup> 'Sepulchri Lacus Nigri.'

<sup>3</sup> 'Great Oakwood.'

<sup>4</sup> Lit. 'both screen and altar.'

Book of Drommo Lías *no* diamanchib. Maniétar dubber dé-  
 Armagh, fo. 17, a. 2. *crad* dimuintir Pátrice inte.

[17 b. 1] Náo et Naí filii fratris Patricii et Daall  
 filius Hencair, quos reliquit ibi Patricius, *adopartatar*<sup>1</sup>  
 teora lethindli treathír<sup>2</sup> Patricio in sempiternum. Et 5  
 obtulit Patricio filium suum Condere filius<sup>3</sup> Daill.

Marii<sup>4</sup> obtulit teora lethindli triathír, et obtulit  
 Patricio filium MacRímae, et babbizauit eos Patricius,  
 et aedificauit acclessiam in hereditate eorum, et regnum  
 offerebat cum eis Coirpre Patricio. 10

IMmráni Ernéne do Cummin *ocus* do Alich *ocus* do  
 Ernin Tír Gimmæ *ocus* Muinæ Buachaele *ocus* Tam-  
 nich. Immransat inna .iii. caillechaso innatíreso du-  
 Patrice cullae .m. brátho.

Dirróggel Cummen *ocus* Brethán Ochter nAchid cona- 15  
 seilb, iter 'fid *ocus* mag *ocus* lenu, conallius *ocus*  
 allubgort. Ógdiles dino<sup>5</sup> duChummin leth indorpiso  
 indoim induiniu. Conríccatar aseuit frie .i. iii. ungai  
 argait *ocus* cann<sup>6</sup> argit *ocus* muince .iii. nungae con-  
 droch oír senmesib senairotib: lóg leith ungæ dimuccib 20  
*ocus* lóg leith ungæ dicháirib *ocus* dillat leith ungæ  
 senmessib: inso huile dfech<sup>7</sup> tinoil.

Digéni<sup>8</sup> Cummen cétaig ríthæ friÉladach macc Maile  
 Odræ tigerne Cremthinne arech .n.donn. Ríthæ in-  
 techsin friColmán. namBretan archumil .n.arggit. Luid 25  
 inchumalsin duforlóg Ochtir Achid.

[Fo. 17 b. 2 is blank.]

<sup>1</sup> The MS. has *adopart.*, with a point after the *-art.*

<sup>2</sup> Read *treathír*.

<sup>3</sup> MS. filius filius.

<sup>4</sup> Perhaps Maru or Manu.

<sup>5</sup> Perhaps *didiu*.

<sup>6</sup> MS. crunn, with punctum delens over r.

<sup>7</sup> MS. dfech, with punctum delens over i. In marg. z.

<sup>8</sup> Read Dorígéni?



community of Druimm Lias or of its monks. If one is not found, a member (?) of Patrick's community is put into it.

Náo and Naí, sons of Patrick's brother, and Dall, son  
5 of Hencar, whom Patrick left there, offered three half-*indli* through their land to Patrick in perpetuity. And Conderc, son of Dall, offered his son to Patrick.

Marí [?] offered three half-*indli* through his land, and  
Macc Rímae offered [his] son, and Patrick baptized them,  
10 and built a church in their heritage. And Coirbre offered the kingdom with them to Patrick.

To Cummen and to Alach and to Ernín Ernéne assigned Tír Gimmae and Muine Buachaile<sup>1</sup> and Tam-  
nach. These three nuns assigned these lands to Patrick  
15 until Doomsday.

Cummen and Brethan bought Óchter Achid with  
its appurtenances, both wood and plain and meadow,<sup>2</sup> with  
its curtilage and its herb-garden. Half of this heritage  
then (became) the absolute property of Cummen in  
20 house, in serfs.<sup>3</sup> And her treasures were paid to her,  
namely, three ounces of silver and a can of silver, and a  
necklace of three ounces (weight) with a circlet of gold  
in old ancestral dishes, the value of half an ounce in  
swine, and the value of half an ounce in sheep, and a  
25 vestment worth half an ounce in old dishes. All this  
from a debt which she collected.

Cummen made a mantle which was sold to Éladach,  
son of Moel-Odrae, lord of Cremthinne, for a brown  
horse. That horse was sold to Colmán of the Britons  
30 for a *cumal*<sup>4</sup> of silver. That *cumal* went to the price of  
Óchter Achid.

<sup>1</sup> 'Cowherd's Brake.'

<sup>2</sup> 'wald, feld und wiese,' as is  
said in Germany.

<sup>3</sup> lit. in homine.

<sup>4</sup> The value of three cows.

Book of  
Armagh,  
fo. 18, b. 1.

Patricius et Isserninus, .i. epscop Fith,<sup>1</sup> cum Germano fuerunt in Olsiodra ciuitate. Germanus uero Isernino dixit ut praedicare in Hiberniam ueniret. Atque prumptus fuit oboedire etiam in quamcumque partem mitteretur nisi in Hiberniam. Germanus dixit 5 Patricio: "Et tu an oboediens eris?" Patricius dixit: "Fiat<sup>2</sup> si uís." Germanus dixit: "Hoc inter uos erit et non potuerit Iserninus in Hiberniam non transire." Patricius uenit in Hiberniam, Iserninus uero missus est in aliam regionem, sed uentus contrarius de- 10 tulit illum in dexteram partem Hiberniae. Dutét iarsin diachennadich, aicme becc iClíu, Catrige<sup>3</sup> aainmm. Duluid disuidiu concongab Toicuile.<sup>4</sup> Facab nóib dia muintir and. Luid iarsuidiu concongab Ráith Foalas-cich. Facib nóib .n. aile isuidiu. Dulluid disuidiu du 15 Láthruch DaArad indib maigib. Dullotar cuci isuidiu sechtmaice Cathboth: pridchis duaib et crediderunt et babbitzati sunt, *ocus* luid leo fades diammennut. Fusocart Éndæ Cennsalach fubíthin creitme riacách. Luid epscop Fith leo forlongis, cách aleth ódib. Ránic 20 Patrice iersuidiu et crediderunt sibi septem filii Dúnlinge. Luid iarsuidiu cuCrimthan *macc* nÉndi Ceinn-selich, et ipse credidit uceRaith Bilich. Áilsi Patrice iarnabaitzed aratailced maccu Cathbad *ocus* Isserninum leo, *ocus* adcotedae innitge. 25

Dullotar maice Cathbad diammennut iersin. Isde attáa Féna forFid. Contultatar dochum Pátricc, *ocus*<sup>5</sup> Cremthinn maice Éndi ucScí Pátric.

<sup>1</sup> This is an interlined gloss over 'Isserninus.'

<sup>2</sup> Here occurs the gloss *cet*, that is, perhaps, *cét* 'permission.'

<sup>3</sup> MS. Cotrige, but with *a* written over *o*.

<sup>4</sup> Over this word is written *z*.

<sup>5</sup> MS. *et*.

- Patrick and Iserninus, that is bishop Fith, were with Germanus in the city Olsiodra (Auxerre). But Germanus said to Iserninus that he should come (hither) into Ireland to preach. And he was ready to obey to  
5 whatsoever part he should be sent except to Ireland. Germanus said to Patrick: "And thou, wilt thou be obedient?" Patrick said: "Be it so if thou wishest." Germanus said: "This shall be between you, and Iserninus will not be able to avoid passing into Ireland."  
10 Patrick came into Ireland; howbeit Iserninus was sent into another region, but a contrary wind brought him to the southern part of Ireland. Thereafter he went to his province, a small tribe in Cliu, named Catrige. He went thence and set up at Toicuile. He left a saint of  
15 his family there. After this he went and set up at Ráith Fálascich. Therein he left another saint. Thence he went to Lathrach Dá Arad<sup>2</sup> in two plains. Therein Cathboth's seven sons went to him; he preached to them, and they believed and were baptized, and he went  
20 with them southwards to their abode. Éndae Cennsalach banished them because of (their) believing before every one. Bishop Fith went with them into exile, each of them apart. After this Patrick came, and Dunling's seven sons believed in him. After this he  
25 went to Crimthann, son of Éndae Cennsalach, and he himself believed at Raith Bilech. Patrick, after baptizing him, besought him to let go Cathbad's sons and Iserninus together with them, and he obtained the boon.  
30 Cathbad's sons went thereafter to their abode. Hence are (the) Féna on Fid (Mór).<sup>1</sup> And they came unto Patrick and Cremthann son of Éndae at Scí Pátraic.

Is inand aimser hi tulatar na Déissi for Gabran *ocus* hi tulatar Feni for Fid Már *ocus* Fothart for Gabran sair, 'it is the same time at which the Déissi went upon

Gabran and the Feni on Fid Mór and the Fothart on Gabran in the east,' Laud 610, fo. 102, a. 2.

<sup>2</sup> 'Site of two Charioteers.'

<sup>3</sup> 'Patrick's Blackthorn.'

Book of  
Armagh,  
fo. 18, a. 2.

Adopuir Crimthann *macc* Éndi ní dul baGriein Fo-  
thart oGabuir Liphí corrici Suide Laigen. Sléchtid  
Isserninus duPátricc foramanchi *ocus* aandoóit, *ocus*  
dubbeir Patrice duepscop Fith, *ocus* dabeirside du-  
maccaib Cathbath, *ocus* congaib lethu Áth Fithot.<sup>1</sup> 5

Dulluid Pátricc oThemuir hieirích Laigen, conrán-  
catar *ocus* Dubthach maccu-Lugir uccDomnuch Már  
Críathar la Auu Censelich. Áliss Pátricc Dubthach  
imdammæ .n.epscuip diadesciplib diLaignib, idón, fer  
soér socheniúil, cenon, cenainim, nadip rubece, nadip 10  
romar bed asommæ, "toiscilimm fer óinsétche, dunar-  
ructhæ act oentuistiu." Frisgart Dubthach: "Nifet-  
orsa dimmuintir act Fíacc Find diLaignib duchooid  
huaimse hitíre Connacht." Amal immindráitset cona-  
catar Fíacc Find cuccu. Asbert Dubthach friPátricc: 15  
"tair dumberradsa, air fumrése infer dummimdídnaad  
duaberrad tarmuchenn, air ismár agoire." Isdisin, dino,<sup>2</sup>  
furráith Fíacc Find Dubthach, *ocus* berrsi Pátricc *ocus*  
baitzisi. Dubbert grád .n.epscuip foir, conide epscop  
insin citaruoirtned laLaigniu. *Ocus* dubbert Pátricc 20  
cumtach duFíacc, idon, cloce *ocus* menstir *ocus* bachall  
*ocus* poolire. *Ocus*<sup>3</sup> fácab morfeser lais diamuintir .i.

Mu-Chatócc Inse Fáil,  
Augustín Inseo Bicæ,  
Tecán,  
Diarmuit,  
Naíndid,  
Pool,  
Fedelmid.

25

<sup>1</sup> leg. Fathot ?

<sup>2</sup> Perhaps *didiu*.

<sup>3</sup> MS. et.

Crimthann, son of Éndae, offers . . . . under Grian Fothart, from Gabor Liphí as far as Suide Laigen.<sup>1</sup> Iserninus kneels to Patrick for his monastic family and his patron-saint's-church,<sup>2</sup> and Patrick gives (them) 5 to Bishop Fith, and he gives them to Cathbath's sons, and sets up with them at Áth Fithot.

Patrick went from Tara into the province of Leinster, and he and Dubthach maccu-Lugair met at Domnach Mór Criathar in Húi-Cennselich. Patrick besought 10 Dubthach for the material of a bishop, from his disciples from Leinster, to wit, a man free, of good lineage, without defect, without blemish, whose wealth is not over-little (and) is not overgreat. "I wish a man of one wife, unto whom hath been borne only one child." Dubthach 15 answered: "Of my household I know not [such a man] save Fíacc the Fair of Leinster, who hath gone from me into the lands of Connaught." As they were thinking of him they saw Fíacc the Fair [coming] to them. Said Dubthach to Patrick, "Come to tonsure me, for the man 20 will succour me to my consolation by his being tonsured in my behalf, for great is his dutifulness." Thereafter, then, Fíacc the Fair succoured Dubthach, and Patrick tonsured him and baptized him. He conferred a bishop's grade upon him, so that he (Fíacc) was the bishop who 25 was first consecrated in Leinster. And Patrick gave a case to Fíacc, to wit, a bell and a credence-table and a crozier and a writing-tablet.<sup>3</sup> And he left with him seven of his household, namely,

30 My-Catócc of Inis Fáil,  
Augustín of Inis Becc,<sup>4</sup>  
Tecán,  
Diarmait,  
Paul,  
Fedelmíid.

<sup>1</sup> 'Leinstermen's seat,' now Mount Leinster.

<sup>2</sup> See *Ancient Laws of Ireland*, III., 36.

<sup>3</sup> 'pugillares.'

<sup>4</sup> 'Little Island.'

Book of Congab iarsuidiu in Domnuch Féicc, *ocus* báí and  
 Armagh, fo. 18, a. 2. contorchartar trifichit fer diamuintir lais and.

[18 b. 1] Disin dulluid intaingel cuci *ocus* asbert  
 fris: "is friabinn aníar atá tesérge hiCúil Maige; airm  
 ifuirsitis intorec arimbad and furruimtis apraintech, 5  
 port hifuirsitis innelit arimbad and furruimtis aneclis."  
 Asbert Fiacc frisinaingel nandrigad contised Patrice  
 dothoorund aluic lais *ocus* diachoisecrad, *ocus* combed  
 húad nuggabad alocc. Dulluid iarsuidiu Patrice cu-  
 Fiacc *ocus* durind alocc les *ocus* cutsecar *ocus* forruim 10  
 aforrig .n.and. *Ocus* adopart Crimthann inportsin du  
 Patrice, ar ba Patric dubert baithis duChrimthunn, *ocus*  
 iSlehti adranact Crimthann.<sup>1</sup>

Luid Sechnall iartain duchuúrsagad Pátrice inchar-  
 pat boie lais. Disin dufoid Pátrice incarpas cuSechnall 15  
 cenarith .n.and act aingil dutfidedar. Foidsi Sechnall  
 óruan .iii. aithgi lais cuManchán, *ocus* anis .iii. aithgi  
 lasuide. Foitsiside cuFiacc. Dlomis Fiacc dóib iarsin.  
 Ité immelotar immuaneclis futhrí, conepeert intaingel:  
 "Is duitsiu tucad óPátrice ó rufitir dulobri." 20

Epscop Aed bóí iSléibti. Luid duArdd Machæ.  
 Birt edoct cuSegéne duArdd Machæ. Dubbert Segene  
 oitherroch aidacht duÁid, *ocus* adopart Áed aidacht  
*ocus* achenél *ocus* a eclis duPátrice cubbráth. Fáccab  
 Áed aidacht la Conchad. Luid Conchad duArt Machæ 25  
 Contubart Fland Feblæ acheill dóo, *ocus* gabsi cadessin  
 abbaith.

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<sup>1</sup> This and the two preceding paragraphs are printed in O'Donovan's  
 Grammar, pp. 436-438, with a translation.

After this he (Fíacc) set up in Domnach Féicc<sup>1</sup> and abode there till three score of his community fell there with him.

Thereafter the angel went to him and said to him.  
 5 "It is to the west of a river in Cúil Maige that thy resurrection is (to be); the place in which they shall find the boar, let it be there that they shall put their refectory; the spot in which they shall find the doe, let it be there that they put their church." Fíacc said to  
 10 the angel that he would not go till Patrick should have come to mark out his place with him and to consecrate it, and that he would receive his place from him (Patrick). After this Patrick went to Fíacc, and marked out his place with him, and consecrated it, and put  
 15 his meeting-house there. And Crimthann offered that place to Patrick, for it was Patrick who had administered baptism to Crimthann; and in Slebte Crimthann was buried.

Sechnall went afterwards to reproach Patrick concerning the chariot which he had. Then Patrick sent  
 20 the chariot to Sechnall without a charioteer therein save an angel who guided it. When it had remained three days with Sechnall he sent it to Manchán, and with him it remained three nights. He sent it on to Fíacc. Fíacc  
 25 made refusal to them afterwards. It is they that went round their church thrice, so that the angel said (to Fíacc): "To thee it hath been given by Patrick, since he knew of thy infirmity."

Bishop Aed was in Slebte. He went to Armagh. He  
 30 brought a bequest to Segéne of Armagh. Segéne gave another bequest to Aed, and Aed offered (that) bequest and his kin and his church to Patrick for ever. Aed left a bequest with Conchad. Conchad went to Armagh, and Fland Feblae gave his church to him, and he took  
 35 himself as abbot.<sup>2</sup>

<sup>1</sup> 'Fíacc's Church.'

<sup>2</sup> Mr. Hogan compares 'tenuit illum abbatem,' supra, p. 321, line 16.

Book of  
Armagh,  
fo. 18, b. 2.

Finiunt haec pauca per Scotticam imperfecte scripta,  
non quod ego non potui Romana condere lingua, sed  
quod uix in sua Scoti[c]a hae fabulae agnosci possunt.  
Sín hautem alias per Latinam degestae fuissent, non  
tam incertus fuisset aliquis in eís quam imperitus 5  
quid legisset aut quam linguam sonasset pro habun-  
dantia Scotticorum<sup>1</sup> nominum non habentium quali-  
tatem.

Scripsi hunc ut potui librum: pulsare conetur  
omnis quicumque legerit ut euadere poena 10  
ad caelum ualeam atque<sup>2</sup> ad summi praemia regni,  
Patricio Dominum pulsante, habitare per aeuum.

[Here follows in the scribe's smallest hand a collection  
of memoranda or catchwords representing in the main  
that portion of the Tripartite Life which is not embraced 15  
in the notes and collections of Muirchu and Tírechán :]

Book of  
Armagh,  
fo. 18, b. 2.

d.g.<sup>3</sup> Ailbe iSenchui altáre . . . Machet Cetchen  
Rodán Mathona  
a.<sup>4</sup> Buail . . . b.<sup>5</sup> genus maicc Eirc . . epscuip  
Maine ocus Geintene in Echiniuch 20  
Domnach Mór Áilmaige. Domnach Mor Maige Ene.  
Dub. Drobés. Esruáid. Muirgus macc Maileduin maicc  
Scanláin (?)  
Rath Cungi. Clí. Ardd Fothid . Latharnn  
Domnach Mór Maige Itha. muDubai, macc Orcáin 25  
Achad Drumman . Coilboth macc Fergusso<sup>6</sup> maicc Eogin  
Brecán macc Aido maicc Feradig maicc Eogin. Eogan  
iFid Mór  
Doro Carn Sétni .xii. [maicc] Eirc. Fergus Mór macc Nise

<sup>1</sup> MS. scotaicorum.

<sup>2</sup> MS. et.

<sup>3</sup> These two letters are written in  
the margin, and may (as Dean

Reeves suggests) stand for *Duma*  
*Graid*; see supra, p. 94, l. 1.

<sup>4</sup> Written in the margin.

<sup>5</sup> Written over the *g* of genus.

<sup>6</sup> 'Fer' is written over 'Oin.'



- xii Olean filii . . epscop Ném iTelich Ceniúil Book of  
Armagh,  
fo. 18, b. 2.  
Oingosso  
Muadan martrach ocus presbiter Erelach iRaith Muadúin  
.ii. Cheinn[fin]dán in Domnuch Cainri iCothru  
5 Enán inDruim Findich  
xii filii Coilboth. Cell G. inEilniu fri Domnach Mór  
anair<sup>1</sup>  
Láthrach Patrice. Daniel. Slanan., Saran macc Coilboth  
Conlae maccCoilboth.Domnach Combar laCenél Fíachrach  
10 reges. macc Cuill [19. a. 1]  
c<sup>2</sup> . b'b . . Imbliuch Sescinn muLuan .a. Temair  
Singite<sup>3</sup> la Fíru Assail  
Áth Maigne fratris Brenduin mater 7 da macc maice  
Cairill maice Fergosso maice Decuill  
15 macc Nisse † crum[thir] Munis presbyter Leo<sup>4</sup> et d.s.  
presbyter Lugach  
iCuil Airthir . presbyter Colom .c. Ernain Mellan  
Clono Crema  
Lugid macc Eirc iFordruim . . cruimthir Casan Cille  
20 Móire Pátricc  
Senchiaran in Saigir . Lonán macc Senich de genere  
Comgil  
Rigell mater duLuae Chroibige  
., Trian macc Féic maic Amalgaid frater Tricheim  
25 Sétne Leet  
., Echu Cairel. Domungart  
., Fiac, Oingus, Ailil Mor, Conall, Etarscol.  
macc Ercæ . pater eorum . , Echuid Guinech macc  
Oingosso<sup>5</sup>  
30 Crimthann macc Censelich . . , vii. muChonoc ocus  
muChatoc  
Erdit. Inse Fáil, Agustín Inseo Bicke, Tecán, Diarmid

<sup>1</sup> 'to the east of Domnach Mór.'

<sup>2</sup> This c is in the margin.

<sup>3</sup> over t is written iii., i.e. (as Dean Reeves thinks) Breg, Brega, Mulua.

<sup>4</sup> Perhaps Lec.

<sup>5</sup> in the margin opposite this line is written oi bair, which stands, perhaps, for hói Bairche. See infra, preface to Fíacc's hymn.

Book of  
Armagh,  
fo. 19, a. 1.

Naindid, Pol, Fedilmid, Domnach Féic .lx. Cúlmaige  
., currus. Cnoc Drommo Gablæ.  
., Bríg filia Fergni maice Cobthig d.uib Erchon . . Bile  
macc Cruaich.  
Soergus . Dimmóc Glinne hUissen ocus Brandub. Fintan 5  
Clono Eidnich . . Aed. Maedoc .i. Clono Móir Maedóic  
Finán iTich Airthiur. Bríg Lasar Duilenn .iii.  
Cell Auxili . . macc Táil. Cumbir .g.t. Patrice  
d.s. fri .nan . d. Domnach Mór Maige Luadat . Ere .  
Siluister. Domnach Imblecho muLommæ est exorcista. 10  
Domnach Mór Criathar . Féicc  
Maine macc Cais. . Cruimther. Domnach Mór Maige Silé  
Sendomnach laAu Ercae . d.f.pp. Domnach Brigtæ  
iFidarti Britonisa. astom in Domnach Pirnn Domnach  
Eochaili.<sup>1</sup> 15  
Domnach Mór Maige Réto. 7 Mogin. Fedelm.  
Dubán, Dubaed,<sup>2</sup> Findmag . , 7 non erit pax.  
Ere . . Ingena ríq Longbard,<sup>3</sup> reliquiæ. ymnus.  
Berach Bríg. doas.,<sup>4</sup>

Fons Iordanis .xl.<sup>5</sup> ii.<sup>6</sup> vii. tū ui . . is . scripsi, 20  
faciet congregē. septies oratio hu . . inclina. oriens.  
unde caelum., tarde cito., Túaim quis enim  
caeli aretō prosternunt palma spirituale .vii. lunæ  
vii. nuntii cléir vii. unciae vii. airich.  
scala . funiculus 25  
[19 a. 2.] Oingus . . fer nadgair . . . Cambas aForgais  
Muru Áth Eirnn . . , Lonán macc maice Eirce . . , Cae  
., Cuillenn. Ailil macc Cathbad maice Lugthig. Trian  
., Conall Cormace Ere filius filii Briain. Fetambir  
icrích Coirbri maice Briuin. dau macc Briuin<sup>7</sup> . . 30  
Tuadmumu Clare Coirpri Broccan. .x. Coimán Cell Rath

<sup>1</sup> There is a curved stroke through the *l*.

<sup>2</sup> Over the *d* is a crosslet and in the margin .c. cō. vii., which Father Hogan reads '*cum comitibus vii.*'

<sup>3</sup> "daughters of the King of the Lombards."

<sup>4</sup> i.e., "reward" v. supra, p. 246, l. 3.

<sup>5</sup> the forty homilies which Gregory the Great wrote.

<sup>6</sup> the two volumes into which he divided them.

<sup>7</sup> "two sons of Briun."

- Ardd Ef . . . Muin Lombchu. Grián . . .  
 Nena *Muscraige Mitine* banchuire . dens . Cuir b c. b. Book of  
Armagh,  
fo. 19, a. 2.  
 Orbrige .i. ; , Fuirg, Muindech, Mechar filii Forat  
*maice Conli* . . , *Muscán, Cellachán, Imchad, Dub-*  
 5 *thach, Gartne, Lamnid*  
 Trian . *Carthach, Nial Naíndid, Macc Nise, Conán*<sup>1</sup> sepi.  
 debita<sup>2</sup> alumpnus Dungalach xiii. Trian Foto *macc*  
*Forat* xviii.  
 Gas *macc Airt* in Campo Sailech . , Doirine.<sup>3</sup>
- 10 Tiberius Augustus<sup>4</sup> Cesar anepacpian(?) piscis<sup>5</sup>  
 epistola<sup>6</sup> . . modius<sup>7</sup> Aethyopī<sup>8</sup> cruí. Angli<sup>9</sup>  
 iii. oblin. im lañ .iiii. *Anastasius* .xu. ostium . .  
 paū. vmi. sdatio.<sup>10</sup> busca.<sup>11</sup> tumba.<sup>12</sup> lxii.<sup>13</sup>

Hanc igitur oblationem seruitutis nostrae sed et  
 15 cunctae familiae tuae quaesumus Domine ut placatus  
 accipias + diesque nostros in tua pace disponas, atque  
 ab aeterna dampnatione nós eripi, et in electorum  
 tuorum iubeas grege numerari<sup>14</sup> per Christum Domi-  
 num nostrum. anno xiii. mense vi. die x.<sup>15</sup>

<sup>1</sup> See above, p. 210.

<sup>2</sup> There are three dots over the de. For the debita here mentioned cf. 'Cellachan dixit quod causa munerum *debendorum*,' supra, p. 212, line 9.

<sup>3</sup> Perhaps = Dairenne, supra, p. 331, l. 21.

<sup>4</sup> i.e., Tiberius Constantinus Augustus, ob. 582.

<sup>5</sup> For the miracle of the fish on a mountain-top, Greg. Opp. t. II. Dialogi, lib. i., c. 1., col. 158.

<sup>6</sup> to the emperor Mauricius declining the papacy, Opp. iv., col. 5.

<sup>7</sup> As to the monastic modius, *ibid.*, col. 185.

<sup>8</sup> *Ibid.*, col. 153.

<sup>9</sup> Beda, Hist. Ecc., lib. II., c. 1.

<sup>10</sup> stationes per basilicas . . . ordinavit, Greg. Opp. IV., col. 50.

<sup>11</sup> = buxa, *ibid.* IV., col. 11.

<sup>12</sup> scriptumque in tumba ipsius epitaphium hujusmodi, Beda, *ubi supra*.

<sup>13</sup> The years of Gregory the Great's life : born 540, died 604.

<sup>14</sup> The three phrases that Gregory is said to have added to the canon actionis of the mass, Beda, Hist. Eccl., lib. ii. c. 1.

<sup>15</sup> That is, as Dean Reeves has seen, the length of Gregory's pontificate—'tredecim annos, menses sex et dies decem gloriosissime resit,' Beda, *ubi supra*.

Book of  
Armagh,  
fo. 20, b. 1.

LIBER ANGUELI INCIPIT.

[20 b. 1.] Quondam itaque sanctus Patricius de Alti-*Mache* urbe ad multitudines utriusque sexus humani generis baptizandas, docendas atque sanandas iuxta fontem in orientali praedictae urbis parte prope 5 herentem pie perrexit.

Et ibi ante lucem multas undique ad notitiam fidei confluentes expectavit. Subito ergo cum sopor prostravit, eo quod prius pro Christo uigiliis nocturnis fessus fuisset.

Et ecce tam cito uenit anguelus ad eum de caelo, et 10 excitauit eum leniter de sompno. Et dixit sanctus Patricius: "Ego adsum. Numquid inique gessi nuper in conspectu Altissimi? Si accidit, ueniam peto a Deo."

Respondit anguelus: "Non. Sed missit me summus Omnipotens ad te .i. ad animi tui consolationem post 15 conuersionem Hibernensium per te ad sé in fidem: quos ei adquaessisti per durissimum laborem et per tuam ualde praedicationem, gratia Spiritus Sancti lucidissimam, uniuersis gentibus fructuosam, cum esses semper laboriosus multis temporibus, in multis periculis 20 a gentilibus, per frigus et aestatem, essuriens et sitiens, [20 b. 2] deambulans impiger quotidie de gente in gentem ad utilitatem multarum gentium. Scit ergo Dominus Deus tuum praesentem locum, quem praesto uidemus in alto positum cum parua celula, angustum,<sup>1</sup> 25 ab aliquibus quoque regionis habitatoribus coartatum,<sup>2</sup> et suburbana eius non sufficiunt cunctis ad refugium. Idecirco constituitur terminus a Domino uastissimus urbi Alti-*Machæ*, quam dilexisti prae omnibus Hibernensium telluribus, id est, a pinna montis Berbi- 30 cis usque ad montem *Mis*, a monte *Miss* usque ad *Bri Erigi*, a *Bri Erigi* usque ad Dorsos *Breg* certe, si uolueris, erit huius magnitudinis. Ac deinde donauit tibi Dominus Deus uniuersas Scotorum gentes in modum paruchiae, et huic urbi tuae quae cognomina- 35 tur Scotorum lingua *Ardd Machæ*.

<sup>1</sup> MS. angustam.

| <sup>2</sup> MS. coartatam.

Dixit sanctus Patricius, prostrata facie deorsum in conspectu angeli: "Gratias ago Deo meo, Domino sempiterno, qui dignatus est tantam gloriam donare clementer famulo suo." Book of Armagh, fo. 20, b. 2.

- 5 Item sanctus dixit: "Quosdam tamen electos, sancte Domine mi, per Spiritum Sanctum, praeuideo in hac insola, per ineffabilem tuae clementiae pietatem et per praedicationis tuae laborem, orituros mihi caros quasi proprios corporis mei editos, tibi quoque amicos de-  
 10 uote seruituros, qui hautem uidentur indegere aliquid sibi proprie diocessis ad utilitatem necessariae famulationis aeclesiis seu monasteriis suis post me. Idcirco perfecte et iuste debeo a Deo habundantiae donationem mihi certe deditam dimittere commoniter [21 a. 1]  
 15 perfectis Hiberniae relegiosis ut et ego et ipsi diuitiis bonitatis Dei pacifice perfruemur haec uniuersa mihi concessa caussa diuinae caritatis."

Item ait: "Nonne ergo mihi sufficit quicquid deuote uouerint ac uoluerint Christiani homines offerre de  
 20 regionibus atque oblationibus suis per arbitrium suae libertatis?"

Item: "Nonne utique contentus sum esse apostolicus doctor et dux principalis omnibus Hiberionacum gentibus, praesertim cum peculiare censum retineo  
 25 recte reddendum et a summo mihi etiam illud est donatum uere decenter debitum super liberas prouinciarum huius insulae aeclesias.<sup>1</sup> Et uniuersis cynubitarum<sup>2</sup> similiter monasteriis sine ulla dubitatione ius decretum erit rectori *Aird Machae*<sup>3</sup> in perpetuum."

- 30 Receptio archiepiscopi, heredis cathedrae meae urbis, cum comitibus suis numero quinquaginta, exceptis perigrinis et infirmis doloribus variis atque improbis et caeteris, sit digna refectio aptaque unicuique eodem numero tam digne in die quam certe similiter in nocte.

<sup>1</sup> A marginal correction of the  
 'prouincias' of the text.

<sup>2</sup> i.e., coenobitarum.

<sup>3</sup> 'of Armagh'

Book of  
Armagh,  
fo. 21, a. 1.

In ista uero urbe *Alti-Machæ* homines Christiani  
utriusque sexus relegiōssi ab initio fidei huc usque  
pene inseparabiliter commorari uidentur, cui uero prae-  
dictae tres ordines adherent uirgines et poenitentes  
in matrimonio legitimo aeclessiae seruientes.<sup>1</sup> 5

Et his tribus ordinibus audire uerbum praedicationis  
in aeclessia aquilonalis plagae conceditur semper diebus  
dominicis.

In australi uero basilica aepiscopi et presbiteri  
[21. a. 2] et anchoritae aeclessiae et caeteri relegiōssi 10  
laudes sapidas offerunt.

De speciali reuerantia *Airdd Machae* et honore prae-  
sulis eiusdem urbis dicamus.

Ista quippe ciuitas summa et libera a Deo est con-  
stitutata, et ab angulo Dei et ab apostolico uiro sancto 15  
Patricio episcopo specialiter dedicata.

Praeest ergo quodam priuilegio omnibus aeclessiis  
ac monasteriis cunctorum Hibernensium uel superna  
auctoritate summi pontificis illius fundatoris. Nihilo-  
minus<sup>2</sup> uenerari debet honore summorum martyrum 20  
Petri et Pauli, Stefani, Laurendi et caeterorum. Quanto  
magis quoque ualde ueneranda atque diligenter ab  
omnibus honoranda!

Pro sancta ammiratione nobis beneficii prae omnibus  
in[en]terrabilis<sup>3</sup> quod in ea secreta constitutione exstat 25  
sacratissimus sanguis Iesu Christi, Redemptoris humani  
generis, in sacro lintamine simul cum sanctorum reliquiis  
in aeclessia australi ubi requiescunt corpora sanctorum  
perigrinorum de longue cum Patricio transmarinorum  
caeterorumque iustorum. 30

Idcirco non licet causa praedictae auctoritatis eius  
illam mittere consortem ab ulla aeclessia Scotorum,  
neque ab ullo praesule uel abbate, contra heredem  
illius, sed a se recte supra iuratur supra omnes aecles-  
sias et illarum antestites, si uera necessitas poposcerit. 35

<sup>1</sup> This sentence is corrupt and,  
apparently, defective.

<sup>2</sup> MS. Nihil hominus.

<sup>3</sup> Perhaps we should read 'innar-  
rabilis.'

Item: omnis aeclessia libera et ciuitas ab æpiscopali gradu uidetur esse fundata in tota Scotorum insola, et omnis ubique locus qui Dominicus<sup>1</sup> appellatur, iuxta clementiam Almipotentis Domini, sancto doctori, et 5 iuxta uerbum angueli, in speciali societate Patricii pontificis atque heredis [21 b. 1] cathedrae eius *Aird Machæ* esse debuerat, quia donauit illi Deus totam insolam, ut supra diximus.

Item: scire debemus Omnis monachus uniuscumque 10 aeclessiae, si ad Patricium reuerterit, non denegat proprium monachi uotum maxime, si ex consensu abbatis sui prioris deuouerit.

Itaque non uituperandus neque excommunicandus quicumque ad aeclessiam eius perrexerit caussa amoris 15 illius, quia ipse iudicabit omnes Hibernenses in die magno terribilis iudicii in praesentia Christi.

Item: de honore praesulis *Aird Machæ* episcopi praesedentis cathedram pastoris perfecti.

Si ipse praedictus pontifex ad uesperum peruenerit 20 loco quo receptus fuerit, praebeatur ei uniali uice refectionis dignae consulatio praedictorum hospitum numero centum cum pabulis suis illorum iumentis, praeter hospites et infirmos et eos qui iectant infantes super aeclessiam et caeteros seu reprobos et alios.

25 Item: qui non recipit praedictum praesulem in hospitium eundem, et recluserit suam habitationem contra illum, septem ancillas<sup>2</sup> siue septem annos poenitentiae similiter reddere cogatur.

Item: quicumque contempserit aut uiolauerit insignia consecrata eiusdem agii,<sup>3</sup> id est, Patricii, duplicia soluet.

Si uero de contemptu aliorum insignium reddita fuerit, duas ancillas<sup>2</sup> de consecratis summi praedicti doctoris Patricii reddentur.

<sup>1</sup> i.e., Domnach.

<sup>2</sup> i.e., *cumala*.

<sup>3</sup> i.e., *áylou*.

Book of  
Armagh,  
fo. 21, b. 2.

Item: quicumque similiter per industriam atque iniuriam uel nequitiam malum quodque opus contra familiam seu paruchiam eius perficerit, aut praedicta eius insignia dispexerit, ad libertatem examinis eiusdem *Airdl Machae* praesulis recte iudicantis perueniet caussa totius negotiationis, caeteris aliorum iudicibus praetermissis.

Item: quaecumque causa ualde difficilis exorta fuerit atque ignota cunctis Scotorum gentium iudicibus ad cathedram archiepiscopi Hibernensium, id est, Patricii, atque huius antestitis examinationem recte refferenda.

Si uero in illa cum suis sapientibus facile sanari non poterit talis caussa praedictae negotiationis, ad sedem apostolicam decreuimus esse mittendam, id est, ad Petri apostoli cathedram auctoritatem Romae urbis habentem.

Hii sunt qui de hoc decreuerunt, id est, Auxilius, Patricius, Secundinus, Benignus.

Post uero exitum Patricii sancti alumpni sui ualde eiusdem libros conscripserunt.

Fundamentum orationis in unaquaque die dominica in Alto *Machae* ad Sargifagum Martyrum<sup>1</sup> adeundum ab eoque reuertendum, id est 'Domine clamaui ad te,' usque in finem. 'Ut quid Deus repulisti' in finem, et 'Beati immaculati' usque in finem benedictionis, et duodecim psalmi graduum. Finit.

Inter sanctum Patricium Hibernensium Brigitamque columpnas amicitia caritatis inerat tanta, ut unum cor consiliumque [22 a. 1] haberent unum. Christus per illum illamque uirtutes multas peregit.

Vir ergo sanctus Christianae virgini ait: "O mea Brigita, paruchia tua in prouincia tua apud reputabitur monarchiam tuam: in parte autem orientali et occidentali dominatu in mea erit."

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<sup>1</sup> in marg. *du ferti martur* 'to (the) grave of (the) relics.' *Sargifagum* is, of course, for *sarcophagum*.



INCIPIUNT LIBRI<sup>1</sup> SANCTI PATRICII EPISCOPI.

Ego Patricius, peccator rusticissimus et minimus omnium fidelium et contemptibilis sum apud plurimos, patrem habui Calpornum diaconum filium quendam<sup>2</sup>  
 5 Potiti, filii Odissi presbyteri, qui fuit [in] uico Bannauem Taberniae. Villulam enim prope habuit, ubi ego capturam dedi.<sup>3</sup> Annorum eram tunc fere sedecim. Deum uerum ignorabam, et Hyberione in captiuitate adductus sum, cum tot milia hominum, secundum merita nostra,  
 10 quia a Deo recessimus, et praecepta eius non custodiimus, et sacerdotibus nostris non oboedientes<sup>4</sup> fuimus, qui nostram salutem admonebant. Et Dominus induxit super nos iram animationis suae, et dispersit nos in gentibus multis, etiam usque ad ultimum terrae,<sup>5</sup> ubi nunc  
 15 paruitas mea esse uidetur inter al[i]enigenas. Et ibi Dominus aperuit sensum [22 a. 2] incredulitatis meae, ut uel sero rememorarem<sup>6</sup> dilicta mea, ut conuerterem<sup>7</sup> toto corde ad Dominum meum, qui respexit humilitatem meam et missertus est adoliscientiae [et]  
 20 ignorantiae meae, et custodiuit me, antequam scirem

<sup>1</sup> The Book of Armagh contains the Confession only; but speaks in the plural as if the scribe had intended to give more, Todd, *St. Patrick*, p. 351, note.

<sup>2</sup> Calpornium diaconem filium quondam, C. (i.e., Cotton MS. Nero, E. I., fol. 169, b. 2, sq.).

<sup>3</sup> Also infra p. 360, l. 1, p. 363, l. 25. It is probably the equivalent of some old Irish formula for 'became captive.'

<sup>4</sup> inobedientes, C.

<sup>5</sup> This passage, Dr. Todd (*St. Patrick*, 362) considered to be the origin of the absurd story that Patrick was of Jewish descent. See Vita 4<sup>a</sup>, c. 1. See also the Book of Leinster, p. 353 of the facsimile, col. 4, where the story is thus given: Domaccaib Israhel immorro cofir do Patraic. Acht diaro-

esróided maicene Israhel oThit ocus oUespasian fo chethair aird indomain fodaere indigail fola Crist, isand doriacht abunud coBretnu. IS arbunad Patraic domaccaib Israhel dorat Dia tigernus basti ocus cretmi inhErinn ocus innarbba demna. ("However, of the sons of Israel Patrick was verily. But when the children of Israel were scattered by Titus and Vespasian in bondage throughout the four quarters of the world, in revenge for Christ's blood, then did Patrick's stock come to Britain. Because Patrick's stock is of the sons of Israel, God gave him lordship of baptism and faith in Ireland and expulsion of demons.")

<sup>6</sup> Sic C., ut serorem orarem, A., with z over 'serorem.'

<sup>7</sup> confirmarem, A., et ut, conuerterem, C.

Book of  
Armagh,  
fo. 22, a. 2.

eum, et antequam saperem uel distinguerem inter bonum et malum, et muniuit<sup>1</sup> me, et consulatus est mei, ut pater filium.

Inde hautem tacere non possum, neque expedit quidem, tanta beneficia et tantam gratiam, quam mihi [Dominus prestare<sup>2</sup>] dignatus [est<sup>3</sup>] in terra captiuitatis meae, quia haec est retributio nostra, ut post correptionem uel agnitionem Dei, exaltaremur et confitemur<sup>1</sup> mirabilia eius coram omni natione, quae est sub omni caelo. Quia non est alius deus, nec umquam fuit<sup>10</sup> nec ante, nec erit post hunc, praeter Deum Patrem ingenitum, sine principio, a quo est omne principium, omnia tenentem, ut dicimus; et eius Filium Iesum Christum, qui cum Patre scilicet semper fuisse testamur ante originem saeculi spiritualiter apud Patrem; 15 in[na]rrabiliter genitum ante omne principium; et per ipsum facta sunt uisibilia [et inuisibilia<sup>2</sup>:] hominem factum, morte deuicta, in caelis [ad Patrem receptum<sup>2</sup>]. Et dedit illi omnem potestatem super omne nomen, [ut in nomine Iesu omne genu flectatur] caelestium, et 20 terrestrium et infernorum, et omnis lingua confiteatur ei, quia Dominus et Deus est Iesus Christus: quem credimus et expectamus aduentum [ipsius<sup>2</sup>], mox futurum: iudex uiuorum atque mortuorum, qui reddet unicuique secundum facta sua, et effudit<sup>5</sup> in nobis<sup>6</sup> habunde Spi- 25 ritum Sanctum<sup>7</sup> donum et pignus immortalitatis, qui facit credentes et oboedientes ut sint filii Dei et coheredes Christi; quem confitemur et adoramus, unum Deum in Trinitate sacri nominis.

Ipse enim dixit per profetam: 'Inuoca me in die 30 tribulationis tuae, et liberabo te, et magnificabis me.'<sup>8</sup> [22 b. 1.] Et iterum inquit: 'Opera hautem Dei reuelare et confiteri honorificum est.'<sup>9</sup>

<sup>1</sup> monuit, C.

<sup>2</sup> Sic C.

<sup>3</sup> Sic C., exaltare et confiteri, A.

<sup>4</sup> quem, C.

<sup>5</sup> infudit, C.

<sup>6</sup> Sic C., uobis, A.

<sup>7</sup> Spiritus Sancti, C.

<sup>8</sup> Ps. xlix. 15, where for "tuae," etc., the Vulgate and (according to Dean Reeves) the *Cathach* Psalter have "eruum te et honorificabis me."

<sup>9</sup> Tob. xii. 7.

Tamen, etsi in multis imperfectus sum, opto fratri-  
 bus et cognatis<sup>1</sup> meis<sup>2</sup> scire qualitatem meam, ut pos-  
 sint perspicere<sup>3</sup> uotum animae meae. Non ignoro  
 testimonium Domini mei qui in psalmo testatur: 'Perdes  
 5 eos qui loquuntur mendacium,'<sup>4</sup> et iterum inquit: 'Os  
 quod mentitur occidit animam.'<sup>5</sup> Et idem Dominus.  
 'Verbum otiosum, quod locuti fuerint homines, red-  
 dent rationem de eo in die iudicii.'<sup>6</sup> Unde autem  
 uehementer [debueram<sup>7</sup>] cum timore et tremore metuere  
 10 hanc sententiam in die illa, ubi nemo se poterit subtra-  
 here uel abscondere, sed omnes omnino reddituri sumus  
 rationem etiam minimorum peccatorum ante tribunal  
 Domini Christi. Quapropter olim cogitavi scribere,  
 sed et usque nunc hessitavi. Timui enim ne ince-  
 15 derem<sup>8</sup> in linguam hominum, quia non dedici<sup>9</sup> sicut  
 et caeteri qui optime itaque iure et sacras literas  
 utroque pari modo combiberunt,<sup>10</sup> et sermones<sup>11</sup> illorum  
 ex infantia numquam motarunt; sed magis ad per-  
 fectum semper addiderunt. Nam sermo et loquela  
 20 mea translata est in linguam alienam, sicut facile  
 potest probari ex saliu<sup>12</sup> scripturae meae, qualiter  
 sum ego in sermonibus instructus atque eruditus: quia  
 inquit Sapiens: 'Per linguam [sapientia] dinoscetur,  
 et sensus et scientia et doctrina ueritatis.'<sup>13</sup> Sed quid  
 25 prodest excussatio iuxta ueritatem, praesertim cum  
 praesumptione? Quatinus modo ipse adpeto in senec-  
 tute mea, quod in iuuentute non comparaui; quod  
 obstiterunt [peccata mea<sup>7</sup>] ut confirmarem quod ante<sup>14</sup>  
 perlegeram. Sed<sup>15</sup> quis me credidit etsi dixero quod  
 30 ante praefatus sum? Adoliscens [22 b. 2], immo pene

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 Armagh,  
 fo. 22, b. 1.

<sup>1</sup> cognotatis, A.

<sup>2</sup> fratres et cognatos meos, C.

<sup>3</sup> Sic C., perficere, A.

<sup>4</sup> Ps. v., 6, where for 'eos' the  
 Vulgate has 'omnes.'

<sup>5</sup> Sap. i. 11.

<sup>6</sup> Matth. xii. 36.

<sup>7</sup> Sic C.

<sup>8</sup> 'I feared offending against (do-  
 ing violence to) the language of men.'

<sup>9</sup> legi, C.

<sup>10</sup> in marg. 'z' and 'incertus liber  
 hic.'

<sup>11</sup> sermonem, C.

<sup>12</sup> Sic C., exaliue, A., with mar-  
 ginal z: saliva 'flavour.'

<sup>13</sup> Eccles. iv. 29.

<sup>14</sup> C. inserts non.

<sup>15</sup> Sed si, A.

Book of  
Armagh,  
fo. 22, b. 2. puer imberbis,<sup>1</sup> capturam dedi<sup>2</sup> antequam scirem<sup>3</sup> quid  
adpeterem uel quid uitare debueram. Unde ergo hodie  
erubesco et uehementer pertimeo<sup>4</sup> denudare imperitiam  
meam, quia, non disertus, breuitate sermonis<sup>5</sup> explicare  
nequeo. Sicut enim spiritus gestit, et animus<sup>6</sup> et 5  
sensus monstrat adfectus. Sed si itaque datum mihi  
fuisset sicut et caeteris, uerumtamen non silerem propter  
retributionem. Et si forte uidetur apud aliquantos me  
in hoc praeponere cum mea inscientia et tardiori lingua,  
sicut<sup>7</sup> scriptum est "linguae balbutientes uelociter dis- 10  
cent loqui pacem,"<sup>8</sup> quanto magis nos adpetere debemus  
qui sumus nos aepistola Christi in salutem usque ad  
ultimum terrae,<sup>9</sup> et si non deserta, sed ratum [et]  
fortissimum scripta<sup>10</sup> in cordibus uistris 'non atra-  
mento sed Spiritu Dei uiui.'<sup>11</sup> 15

Et iterum Spiritus testatur: "et rusticationem ab  
Altissimo creatam.<sup>12</sup> Unde ego primo rusticus, profuga;  
inductus<sup>13</sup> scilicet, qui nescio in posterum prouidere.  
Sed illud scio certissime quia utique, priusquam hu-  
miliarer ego, eram uelut lapis qui iacet in luto pro- 20  
fundo, et uenit<sup>14</sup> qui potens est, et in sua missericordia  
sustulit me; et quidem scilicet sursum adleuauit et  
collocauit me in sua parte.<sup>15</sup> Et inde fortiter debueram  
exclamare ad retribuendum quoque aliquid Domino pro  
tantis beneficiis eius, hic et in aeternum, quae mens homi- 25  
num aestimare non potest. Unde autem ammiramini,  
[23 a. 1] magni et pussilli, qui timetis Deum, et uos Do-  
mini ignari rethorici, . . audite et scrutamini, quis me  
stultum excitauit de medio eorum qui uidentur esse

<sup>1</sup> inuerbis, A. and C.

<sup>2</sup> See above, p. 357, note 3.

<sup>3</sup> A. inserts quid peterem uel.

<sup>4</sup> protimeo, A.

<sup>5</sup> quia non possum de deeritis bre-  
uitate sermone, A., with puncta de  
lentia over *possum de*, and marginal  
z. quia desertis breuitate sermone, C.

<sup>6</sup> animas, A.

<sup>7</sup> sed etiam, C.

<sup>8</sup> Isai. xxxii. 4, where the Vulgate

has "lingua balborum uelociter  
loquitur et plane."

<sup>9</sup> Acts xiii. 47.

<sup>10</sup> scriptum, A.

<sup>11</sup> 2 Cor. iii. 3.

<sup>12</sup> Eccles. vii. 16.; creata est, A.

<sup>13</sup> i.e., indoctus as C. has.

<sup>14</sup> et uos dominicati qui timetis  
deum rethorici, A.; qui timetis deum  
et uos domini ignari rethorici, C.

<sup>15</sup> in summo pariete, C.

sapientes et legis <sup>1</sup> periti et potentes in sermone et in omni re. Et me quidem detestabilem <sup>2</sup> huius mundi prae caeteris inspirauit si talis essem [Deus,] dummodo hautem ut cum metu et reuerantia et sine querella fideliter  
 5 [prodessem <sup>3</sup>] genti, ad quam caritas Christi transtulit et donauit me, in uita mea, si dignus fuero, denique ut cum omni humilitate et naturaliter <sup>4</sup> deseruirem illis.

In mensura itaque fidei Trinitatis oportet distinguere, sine reprehensione periculi, notum facere donum Dei, et consolationem aeternam, sine timore fiducialiter Dei nomen ubique expandere, ut etiam post obitum meum exagallias <sup>5</sup> relinquere fratribus et filiis meis, quos in Domino ego baptizaui, tot milia hominum. Et non eram dignus neque talis ut hoc  
 15 Dominus seruulo suo concederet, post erumpnas et tantas moles, post captiuitatem, post annos multos, in gentem illam tantam gratiam mihi donaret, quod ego aliquando in inuentute mea numquam speraui neque cogitaui.

Sed postquam Hiberione deueneram, cotidie pecora  
 20 pascebam, et frequens in die orabam, magis ac magis itaque <sup>6</sup> accedebat amor Dei et timor ipsius, et fides augebatur, et spiritus agebatur, ut in die una usque ad centum orationes, et in nocte prope similiter; ut etiam in siluis et [in <sup>3</sup>] monte manebam, [et <sup>3</sup>] ante lucem  
 25 excitabar ad orationem [23. a. 2] per niuem, per gelu, per pluuiam; et nihil mali sentiebam, neque ulla pigritia erat in me, sicut modo uideo, quia tunc spiritus in me feruebat. Et ibi scilicet quadam nocte in somno audiui uocem dicentem mihi: "Bene ieiunas,  
 30 cito iturus ad patriam tuam." Et iterum post paululum tempus audiui responsum dicentem mihi: "Ecce, nauis tua parata est." Et non erat prope: sed forte habebat <sup>7</sup> ducenta milia passus, et ibi numquam fueram nec

<sup>1</sup> Sic C.; leges, A.

<sup>2</sup> Sic C.; detestabilis, A.

<sup>3</sup> Sic C.

<sup>4</sup> ueraciter, C.

<sup>5</sup> legacies (exgallias, C.): see Ducange, s. v. *exagella* (Ferguson). In A. at *exagallias* is written mar-

ginally 'incertertus [*sic*] liber' and 'z.'

<sup>6</sup> In the MS. "itaque" comes after "cotidie."

<sup>7</sup> Sic A., and C. habebat = *il y avait*.

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 fo. 23, a. 1.

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Armagh,  
fo. 23, a. 2.

ibi notum, quemquam de hominibus habebam. Et  
deinde postmodum conuersus sum in fugam, et inter-  
missi hominem cum [quo<sup>1</sup>] fueram sex annis. Et ueni  
in uirtute Dei qui uiam meam ad bonum dirigebat,  
et nihil metuebam donec perueni ad nauem illam. 5  
Et illa die qua perueni, profecta est nauis de loco  
suo, et locutus sum ut haberem<sup>1</sup> unde nauigarem cum  
illis. Et gubernatori displicuit illi, et acriter cum  
indignatione respondit: "Nequaquam tu nobiscum  
adpetes ire." Et cum haec audiissem, separaui me ab 10  
illis, ut uenirem ad tegoriolum ubi hospitabam, et in  
itenere caepi orare, et antequam orationem consum-  
marem, audiui unum ex illis, et fortiter exclamabat  
post me: "Veni cito, quia uocant te homines isti."  
Et statim ad illos reuersus sum, et coeperunt mihi 15  
dicere: "Veni, quia ex fide<sup>3</sup> recipimus te. Fac nobis-  
cum amicitiam, quomodo uolueris." Et in illa die  
itaque reppuli sugere mammellas eorum propter timor-  
em Dei, quia gentes erant.<sup>4</sup> Sed uerum tamen ab  
illis speraui uenire in fidem Iesu Christi. Et ob 20  
hoc obtinui cum illis [et protinus nauigaui<sup>1</sup>].

Et post triduum terram caepimus, [23 b. 1] et .xx. viii.  
dies per disertum iter fecimus. Et cibus defuit illis, et  
fames inualuit super eos. Et alio die coepit gubernator  
mihi dicere. "Quid [est,<sup>1</sup>] Christiane? Tu dicis Deus 25  
tuus magnus et omnipotens est. Quare ergo pro nobis  
orare non potes? quia nos a fame periclitamur. Difficile  
[est<sup>1</sup>] enim umquam ut aliquem hominem uideamus."  
Ego enim euidenter dixi illis: "Conuertemini ex fide<sup>6</sup>  
ad Dominum Deum meum, cui nihil est impossibile, 30

<sup>1</sup> Sic C.

<sup>2</sup> Sic C.; abirem, A.

<sup>3</sup> cf. infra, l. 29, and p. 364, l. 2.  
The phrase stands for *ex fide bona*,  
Cic. Off. 3, 17, 70.

<sup>4</sup> In the MS. the words "quia  
gentes erant" come immediately  
after "Iesu Christi," line 20. The  
passage which Dr. Todd (*St. Pa-  
trick*, 368) characterises as "very

obscure," seems to mean: "On  
that day I refused to make friend-  
ship (*sugere mammellas* = *facere  
amicitiam*, ll. 16, 17) with them, be-  
cause they were heathens. Howbeit  
I hoped of them that they would  
come into the faith of Christ, and  
therefore I continued with them."

<sup>5</sup> uiginti et septem C.

<sup>6</sup> C. adds, et ex toto corde.

ut [hodie<sup>1</sup>] cibum mittat uobis in uiam uestram usque dum satiamini, quia ubique habundat illi." Et adiuuante Deo, ita factum est. Ecce grex porcorum in uia ante oculos nostros apparuit, et multos ex illis interfecerunt, 5 et ibi duas noctes manserunt et bene refecti. Et canes eorum repleti sunt, quia multi ex illis [defecerunt et<sup>1</sup>] secus uiam semiuiui relictii sunt. Et post haec summas gratias egerunt Deo, et ego honorificatus sum sub oculis eorum.<sup>2</sup> Etiam mel siluistre inuenierunt, et mihi par- 10 tem obtulerunt. Et unus ex illis dixit: "Immolationem est." Deo gratias. Exinde nihil gustavi. Eadem uero [nocte<sup>1</sup>] eram dormiens, et fortiter temptauit me Satanas, quod memor ero quandiu fuero in hoc corpore. Et cecidit super me ueluti saxum ingens, et nihil membrorum [meorum<sup>1</sup>] praeualui.<sup>3</sup> Sed unde mihi uenit [ignoro<sup>4</sup>] in spiritum ut Heliam uocarem. Et in hoc<sup>5</sup> uidi in coelum solem oriri; et dum clamarem Heliam uiribus meis, ecce splendor solis illius decedit super me, et statim discussit a me [omnem<sup>1</sup>] grauitudinem. Et credo quod 20 a Christo Domino meo [subuentus sum et Spiritus eius iam tunc<sup>1</sup>] clamabat pro me, et spero quod sic erit in die presurae meae, sicut in æuangelio inquit Dominus: "Non uos estis [qui loquimini, sed Spiritus Patris uestri qui loquitur in uobis.<sup>6</sup> Et iterum post annos<sup>1</sup>] multos 25 adhuc capturam dedi.<sup>7</sup> Ea nocte prima itaque mansi [23 b. 2] cum illis. Responsum autem diuinum audiui [dicentem mihi<sup>1</sup>]: "Duobus autem mensibus<sup>8</sup> eris eum illis." Quod ita factum est. Nocte illa sexagensima liberauit me Dominus de manibus eorum. Etiam<sup>9</sup> in 30 itinere praeuidit nobis cibum et ignem et siccitatem cotidie, donec [quarto<sup>1</sup>] decimo die peruenimus ad homines,<sup>10</sup> sicut superius insinuaui. Viginti et octo [dies per<sup>1</sup>] disertum iter fecimus, et ea nocte qua peruenimus ad homines,<sup>10</sup> de cibo uero nihil habuimus.

<sup>1</sup> Sic C.<sup>2</sup> C. adds: et ex hac die abundanter cibum habuerunt.<sup>3</sup> praeualens, A.<sup>4</sup> ignaram, C.<sup>5</sup> inter haec, C.<sup>6</sup> Matth. x. 20.<sup>7</sup> See above p. 357, note 3.<sup>8</sup> duos menses, C.<sup>9</sup> ecce, C.<sup>10</sup> Sic C.; omnes, A.

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Et iterum post paucos annos in Britannis eram cum parentibus meis, qui me ut filium susceperunt, et ex fide rogauerunt me, ut uel modo ego, post tantas tribulationes quas ego pertuli, nusquam ab illis discederem. Et ibi scilicet in sinu noctis uirum uenientem 5 quasi de Hiberione, cui nomen Victoricus,<sup>1</sup> cum aepistolis innumerabilibus uidi; et dedit mihi unam ex his, et legi principium epistolae continentem "Vox Hyberionacum."<sup>2</sup> Et dum recitabam principium aepistolae putabam enim ipse in mente<sup>3</sup> audire uocem ipsorum 10 qui erant iuxta siluam Focluti,<sup>4</sup> quae est prope mare occidentale. Et sic exclamauerunt<sup>5</sup>: "Rogamus te, sancte puer, [ut<sup>6</sup>] uenias et adhuc ambules<sup>7</sup> inter nos. Et ualde compunctus sum corde, et ualde amplius non potui legere; et sic exper[ge]fac[tus] sum. Deo gratias, quia 15 post plurimos annos praestitit illis Dominus secundum clamorem illorum. Et alia nocte, nescio, Deus scit, utrum in me an iuxta me, uerbis peritissimis quae<sup>8</sup> ego audiui et non potui intellegere nisi ad postremum orationis sic effatus<sup>9</sup> est: Qui dedit animam suam pro 20 te ipse est qui loquitur in te." Et sic exper[ge]fac[tus] sum gaudibundus. Et iterum uidi in me ipsum orantem, et erat quasi intra corpus meum, et audiui [super me,<sup>6</sup>] hoc est, [24 a. 1] super interiorem hominem, et ibi fortiter orabat gemitibus. Et inter haec stupebam et 25 ammirabam et cogitabam quis esset qui in me orabat. Sed ad postremum orationis sic effatus<sup>10</sup> est ut sit Spiritus.<sup>11</sup> Et sic exper[ge]fac[tus] sum et recordatus sum Apostolo dicente: "Spiritus adiuuat infirmitatis orationis nostrae. Nam quod oremus sicut oportet, 30 nescimus, sed ipse Spiritus postulat pro nobis gemitibus ine[n]rrabilibus,<sup>12</sup> quae uerbis exprimi non

<sup>1</sup> Victoricius, C.

<sup>2</sup> Hiberionacum, C.

<sup>3</sup> ipso momento, C.

<sup>4</sup> uirgulti uolutique, C.

<sup>5</sup> C. adds: quasi ex uno ore.

<sup>6</sup> Sic C.

<sup>7</sup> ambulas, A.

<sup>8</sup> peritissime quos, A. (with a z in the margin), peritissimis quos, C.

<sup>9</sup> efficiatus, A.

<sup>10</sup> efficiatus, A.

<sup>11</sup> *eps* (i.e. *episcopus*), A. and

'The contractions *eps.* and *eps.* were easily confounded in the MSS.' Todd, *St. Patrick*, p. 378, note 1.

<sup>12</sup> Sic C., Rom. viii. 26.



possunt.<sup>1</sup> Et iterum: "Dominus aduocatus noster pos-  
 tulat pro nobis."<sup>2</sup> Et quando temptatus sum ab aliquantis senioribus meis, qui uenerunt, ob<sup>3</sup> peccata mea, contra laboriosum episcopatum meum, ut[i]que  
 5 in illo die fortiter impulsus sum, ut caderem hic et in eternum: sed Dominus pepercit proselito et peregrino propter nomen suum, benigne, et ualde mihi subuenit in hac conculcatione, quod in labe[m] et in opprobrium non male deueni. Deum oro, ut non illis  
 10 in peccatum reputetur occasio: nam post<sup>4</sup> annos triginta inuenerunt me, et aduersus uerbum, quod confessus fueram antequod essem diaconus. Propter anxietatem mesto animo inusinuauit amicissimo meo, quae in pueritia mea una die gesseram, imo in una hora, quia  
 15 necdum preualebam. Nescio, Deus scit, si habe[b]am tunc annos quindecim, et Deum unum non credebam neque ex infantia mea: sed in morte et in incredulitate mansi, donec ualde castigatus sum; et in ueritate humiliatus sum a fame et nuditate; et cotidie contra Hiberi-  
 20 one[m] non sponte pergebam, donec prope deficiebam. Sed haec potius mihi bene fuit, quia ex hoc emendatus sum a Domino, et aptauit me ut hodie essem quod aliquando longe a me erat, ut ego curas haberem aut satagerem pro salute aliorum, quando autem tunc etiam  
 25 de me ipso non cogitabam. Igitur in illo die quo reprobatus sum a memoratis<sup>5</sup> supradictis ad noctem illam uidi in uisu noctis scriptum erat contra faciem meam sine honore. Et inter haec audiui responsum<sup>6</sup> dicentem mihi: "Male uidimus<sup>7</sup> faciem designati,<sup>8</sup> nudato no-  
 30 mine." Nec sic praedixit "Male uidisti," sed "Male uidimus," quasi mihi<sup>9</sup> se iunxisset<sup>10</sup>: sicut dixit: "Qui

Book of  
 Armagh,  
 fo. 24, a. 1.  
 Cotton  
 MS., fo.  
 171, a. 2,  
 line 29.

Book of  
 Armagh,  
 fo. 24, a. 1.

<sup>1</sup> A gloss on *inenarrabilibus* incorporated with the text.

<sup>2</sup> See 1 John ii. 1. Here A. omits a long passage, from "Et quando" down to and including "noctem illam," line 27, which is printed above from the Cotton MS.

<sup>3</sup> et, C.

<sup>4</sup> occasionum. Post, C.

<sup>5</sup> memoratus, C.

<sup>6</sup> C. inserts diuinum.

<sup>7</sup> Sic C.; audiuius, A.

<sup>8</sup> dei signati, C.

<sup>9</sup> sibi, A.

<sup>10</sup> ibi seiunxit, C.

Book of Armagh, fo. 24, a. 1. uos tanguit<sup>1</sup> tanguit pupillam oculi mei.”<sup>2</sup> Idcirco gratias ago ei, qui me in omnibus confortauit, ut non in me inpediret a profectione qua statueram, et de mea quoque opera quam<sup>3</sup> a Christo Domino meo didiceram.<sup>4</sup> Sed magis ex eo sensi [in me<sup>5</sup>] uirtutem non paruam,<sup>5</sup> et fides mea probata est coram Deo et hominibus.

Cotton MS., fo. 171, b. a. line 31.

Unde autem audenter dico, non me reprehendit conscientia mea hic et in futurum.<sup>5</sup> Testem Deum habeo quia non sum mentitus in sermonibus quos ego retuli. Sed magis doleo pro amicissimo meo, cur hoc 10 meruimus audire tale responsum. Cui ego credidi etiam animam. Et comperi ab aliquantis fratribus ante defensionem illam, quod ego non interfui, nec in Britanniis eram, nec a me orietur, ut et ille in mea absentia pro me pulsaret. Etiam mihi ipse ore suo dixerat: “Ecce 15 dandus es tu ad gradum episcopatus”: quo<sup>7</sup> non eram dignus: sed unde uenit illi postmodum, ut coram cunctis bonis et malis in me publice dehonestaret, quod ante sponte et letus indulserat? E[s]t Dominus, qui maior omnibus est. Satis dico: sed tamen non debeo abscon- 20 dere donum Dei, quod largitus est nobis in terra captiuitatis meae, quia tunc fortiter inquisiui eum, et ibi inueni illum, et seruauit me ab omnibus iniquitatibus, sic credo, propter inhabitantem Spiritum eius, qui operatus est usque in hanc diem in me. Audenter rursus sed 25 scit Deus si mihi homo hoc effatus fuisset: forsitan tacuissem propter caritatem Christi.

Unde ego indefessam gratiam ago Deo meo, qui me fidelem seruauit in die temptationis meae; ita ut hodie confidenter offeram illi sacrificium, ut hostiam 30 viventem animam meam Christo Domino meo, qui me seruauit ab omnibus angustiis meis, ut et dicam: quis ego sum, Domine, uel quae est uocatio mea, qui mihi tantam diuinitatem cooperuisti? ita ut hodie in gentibus

<sup>1</sup> A. inserts quasi qui, and C. inserts quasi.

<sup>2</sup> Zach. ii. 8.

<sup>3</sup> quod, A.

<sup>4</sup> Sic C.; dedideram, A.

<sup>5</sup> Sic C.

<sup>6</sup> Here A. omits from ‘teste Deo’ down to and including ‘ultra est,’ p. 367, line 13.

<sup>7</sup> quod, C.

constanter exultarem et magnificarem nomen tuum ubi- Cotton  
cumque loco fuero; necnon in secundis, sed etiam in MS.,  
pressuris; ut quicquid mihi euenerit, siue bonum siue fo. 171, b. 2,  
malum, aequaliter debeo suscipere, et Deo gratias semper line 21.  
5 agere: qui mihi ostendit ut indubitabilem eum sine fine  
crederem, et qui me audierit, ut et ego inscius sim in  
nouissimis diebus hoc opus tam pium et tam mirificum  
adire adgred[er]er; ita ut imitarer quospiam<sup>1</sup> illos quos  
ante Dominus iam olim predixerat prenuntiaturus euan-  
10 gelium suum 'in testimonium omnibus gentibus' ante  
finem mundi. Quod ita ergo ut uidimus, itaque sup-  
pletum est. Ecce testes sumus, quia euangelium pre-  
dicatum est usque ubi nemo ultra est.

Longum est hautem totum per singula enarrare labo-  
15 rem meum uel per partes. Breuiter dicam qualiter Book of  
pi[i]ssimus Deus de seruitute saepe [me] liberauit et de Armagh,  
periculis duodecim quibus<sup>2</sup> periclitata est anima mea, fo. 24, a. 1.  
praeter insidias multas et quae uerbis exprimere  
non ualeo, nec<sup>3</sup> iniuriam legentibus faciam. Sed  
20 Deum auctorem [habeo,<sup>4</sup>] qui nouit omnia etiam ante-  
quam fiant;<sup>5</sup> ut me pauperculum pupillum ideo tamen Cotton  
responsum diuinum creberrime admonuit. Unde mihi MS.,  
haec sapientia, quae in me non erat, qui nec numerum fo. 172, a. 1,  
dierum noueram, neque Deum sapiebam? Unde mihi line 2.  
25 postmodum donum tam magnum tam salubre Deum  
agnoscere uel diligere, ut patriam et parentes amitterem,  
et munera multa [quae] mihi offerebantur cum fletu et  
lacrymis? Et offendi illos necnon contra votum ali-  
quantis de senioribus meis: sed gubernante Deo nullo  
30 modo consensi neque adqueui illis: non mea gratia,  
sed Deus qui uincit in me: et restitit illis omnibus,  
ut ego ueneram ad Hybernas gentes euangelium prae-  
dicare, et ab incredulis contumelias perferre, ut au[di]-  
rem obprobrium peregrinationis meae, et persecutionis<sup>6</sup>

<sup>1</sup> quispiam, C.<sup>2</sup> Sic C.; qua, A.<sup>3</sup> C. inserts et.<sup>4</sup> Sic C.<sup>5</sup> Here is a third omission in the Book of Armagh, namely, from 'ut me' down to and including 'indulgeret,' p. 368, line 6.<sup>6</sup> i.e., persecutiones.

Cotton  
MS.,  
fo. 172, a. 1,  
line 17.

multas usque ad uincula, et ut darem ingenuitatem  
meam pro utilitate<sup>1</sup> aliorum.

Book of  
Armagh,  
fo. 24, a. 1.

Et si dignus fuero, pro[m]ptus sum, ut etiam ani-  
mam meam incunctanter et libentissime [ponam] pro  
nomine eius: et ibi opto inpendere eam usque ad 5  
mortem, si Dominus indulgêret. Quia ualde debitor  
sum Deo qui mihi tantam gratiam donauit, ut populi  
multi per me in Deum renascerentur,<sup>2</sup> et ut clerici  
ubique illis ordinarentur, [24 a. 2] ad plebem nuper  
uenientem ad credulitatem, quam sumpsit Dominus 10  
ab extremis terrae, sicut olim promisserat per pro-  
phetas suos: "Ad te gentes uenient<sup>3</sup> et dicent 'falsa  
comparauerunt patres nostri idola, et non est in eis  
utilitas.'"<sup>4</sup> Et iterum: "Posui te lumen in gentibus ut  
sis in salutem usque ad extremum terrae."<sup>5</sup> Et ibi 15  
uolo expectare promissum ipsius, qui utique<sup>6</sup> numquam  
fallit sicut in aeuangelio pollicetur: "Venient ab  
oriente et occidente, et ab austro et ab aquilone, et  
recumbent cum Abraam et Issac et Iacob,"<sup>7</sup> sicut  
credimus ab omni mundo uenturi sint credentes. 20

Idecirco itaque oportet bene et diligenter pescare  
sicut Dominus praemonet et docet, dicens: "Venite  
post me, et faciam uos fieri piscatores hominum."<sup>8</sup> Et  
iterum: "Ecce, mitto piscatores et uenatores multos,  
dicit Deus,"<sup>9</sup> et caetera. Unde autem ualde oportebat 25  
retia nostra tendere, ita ut multitudo copiosa et turba  
Deo caperetur, et ubique essent clerici, qui baptizarent  
et exhortarent populum indegentem et dissiderantem;  
sicut Dominus in aeuangelio ammonet et docet di-  
cens: "Euntes ergo nunc, docete omnes gentes, bap- 30  
tizantes eas in nomine Patris et Filii et Spiritus Sancti:"

<sup>1</sup> utilitatem, C.

<sup>2</sup> renascantur et post modum  
consummarentur, C.

<sup>3</sup> C. inserts ab extremis terre.

<sup>4</sup> Jer. xvi. 19. In A. this quota-  
tion stands thus: "Sicut falso  
comparauerunt patres nostri idola

et non est in eis utilitas ad te gentes  
ueniunt et dicent."

<sup>5</sup> Isai. xlix. 6, Acts xiii. 47.

<sup>6</sup> usque, A.

<sup>7</sup> Matt. viii. 11.

<sup>8</sup> Matt. iv. 19.

<sup>9</sup> Jer. xvi. 16.

- reliqua usque dicit saeculi."<sup>1</sup> Et iterum, "Euntes ergo in mundum uniuersum praedicate æuangelium omni creaturae. Qui crediderit et babbizatus fuerit saluus erit. Qui uero non crediderit condempnabitur."<sup>2</sup>
- 5 Reliqua sunt exempla.<sup>3</sup> Et iterum "predicabitur hoc euangelium regni in uniuerso mundo in testimonium omnibus gentibus; et tunc ueniet finis."<sup>4</sup> Et item Dominus per prophetam prenuntians inquit: "Et erit in nouissimis diebus, dicit Dominus, effundam de Spiritu
- 10 meo super omnem carnem, et prophetabunt filii uestri et filiae uestrae, et filii uestri uisiones uidebunt et seniores uestri somnia somniabunt: et quidem super seruos meos et super ancillas meas in diebus illis effundam de Spiritu meo et prophetabunt."<sup>5</sup> Et in
- 15 Oseæ dicit, "Vocabo non-plebem [plebem] meam, et non-misericordiam-consecutam [misericordiam consecutam]. Et erit in loco ubi dictum est: Non plebs mea uos, ibi uocabuntur filii Dei uiui."<sup>6</sup> Unde autem Hiberione, qui numquam notitiam Dei habuerunt,
- 20 [24 b. 1] nissi idula et imunda usque semper coluerunt, quomodo nuper facta est plebs Domini, et filii Dei nuncupantur? Filii Scottorum<sup>7</sup> et filiae regulorum monachi et uirgines Christi esse uidentur.<sup>8</sup> Et etiam una Scotta benedicta, Scotta gen[i]tiua, nobilis,
- 25 pulcherrima, adulta erat, quam ego baptizauī: et post paucos dies una causa uenit ad nos: insinuauit [namque] nobis responsum accepisse a nutu Dei, et monuit eam ut esset uirgo Christi, et ipsa Deo proximaret. Deo gratias, sexta ab hac die optime et audissime
- 30 arripuit illud, quod etiam omnes uirgines Dei ita hoc faciunt; non sponte patrum earum; sed persecutionem

Book of  
Armagh,  
fo. 24, a. 2.

Cotton  
MS.,  
fo. 172, a. 2,  
line 21.

Book of  
Armagh,  
fo. 24, b. 1.

Cotton  
MS.,  
fo. 172, a. 2,  
last line.

<sup>1</sup> This is a scribe's note meaning that the author here quoted Matth. xxviii. 20 (Docentes . . . seculi).

<sup>2</sup> Mark. xvi. 15, 16.

<sup>3</sup> Another scribe's note, meaning that the author here quoted Matth. xxiv. 14, Joel ii. 28, Hosea ii. 23, 24, and I. 10. From 'exempla'

down to and including 'uiui' in line 18 is omitted by A.

<sup>4</sup> Matth. xxiv. 14.

<sup>5</sup> Joel. ii. 28.

<sup>6</sup> Hosea i. 10, ii. 23.

<sup>7</sup> Sic C.; *scorum* (i.e., *sanctorum*), A.

<sup>8</sup> Here A breaks off.

C. fo. 172, patiantur et inproperia falsa a parentibus<sup>1</sup> suis, et  
 b. 1, line nihilominus plus augetur numerus: et de genere nostro  
 13. quæ ibi [Christo] natæ sunt, nescimus numerum eorum,<sup>2</sup>  
 preter uiduas et continentes. Sed et illæ<sup>3</sup> maxime  
 laborant, quæ seruitio detinentur: usque ad terrorés<sup>5</sup>  
 et minas adsiduæ peruaserunt: sed Dominus gratiam  
 dedit multis ex ancillis meis: nam etsi uetantur,<sup>4</sup>  
 tamen fortiter imitantur.

Unde autem [possem] etsi uoluero amittere illas,  
 et pergere in Britannias;<sup>5</sup> et libentissime paratus 10  
 irem, quasi ad patriam et parentes: non id solum, sed  
 etiam usque Gallias uisitare fratres et ut uiderem  
 faciem sanctorum Domini mei: scit Deus quod ego  
 [id] ualde optabam. Sed alligatus Spiritu<sup>6</sup> (qui mihi  
 protestatur, si<sup>7</sup> hoc fecero, ut futurum reum<sup>8</sup> me esse 15  
 designat) et timeo pedere<sup>9</sup> laborem, quem inchoaui;  
 et non ego, sed Christus Dominus, qui mihi imperauit  
 ut uenirem, esse me cum illis residuum ætatis meæ;  
 si Dominus uoluerit et custodierit me ab omni uia  
 mala, ut non peccem coram illo. Spero autem hoc 20  
 debueram: sed memetipsum non credo, quamdiu fuero  
 in 'hoc corpore mortis:'<sup>10</sup> quia fortis est qui cotidie  
 nititur subuertere me a fide et proposita castitate re-  
 ligionis non fecte, [quam seruabo] usque in finem uite  
 meæ Christo Domino meo. Sed caro inimica semper 25  
 trahit ad mortem, id est, ad inlecebras in [infe]lici-  
 tate perficiendas. Et scio ex parte quare uitam per-  
 fectam ego non egi, sicut et ceteri credentes: sed  
 confiteor Domino meo et non erubesco in conspectu  
 ipsius, quia non mentior: ex quo cognoui eum a iuuen- 30  
 tute mea, creuit in me amor Dei et timor ipsius, et  
 usque nunc, fauente Domino, 'fidem seruau.'<sup>11</sup>

Rideat autem et insultet qui uoluerit, ego non si-  
 lebo neque abscondo signa et mirabilia, quæ mihi

<sup>1</sup> apparentibus, C.

<sup>2</sup> eorum, C.

<sup>3</sup> illas, C.

<sup>4</sup> siue tantum, C.

<sup>5</sup> ut pergens in Britanniis, C.

<sup>6</sup> Acts xx. 22.

<sup>7</sup> sic, C.

<sup>8</sup> rerum, C.

<sup>9</sup> pendere, C.

<sup>10</sup> Rom. vii. 24, marg.

<sup>11</sup> 2 Tim. iv. 7.

a Domino ministrata sunt ante multos annos quam  
 fuerunt, quasi qui 'nouit omnia etiam ante tempora  
 secularia.'<sup>1</sup> Unde autem debuero sine cessatione Deo  
 gratias agere, qui sepe indulgit insipientiæ meæ [et]  
 5 negligentiae meæ. Et de loco non in unoquoque, ut  
 non mihi uehementer irasceretur, cui adiutor datus  
 sum, et non cito adqueui, secundum quod mihi osten-  
 sum fuerat, et sicut Spiritus suggerebat. Et misertus  
 est mihi Dominus in milia milium: quia uidit in me  
 10 quod paratus eram; sed quod mihi pro his nesciebam  
 de statu meo quid facerem: quia multi hanc lega-  
 tionem prohibebant, etiam inter seipsos post tergum  
 meum narrabant et dicebant: 'Iste quare sé mittit in  
 periculum inter hostes, qui Deum<sup>2</sup> non nouerunt?'  
 15 Non ut causa malitie; sed non sapiebat illis, sicut et  
 ego ipse testor, intellegi, propter rusticitatem meam.  
 Et non cito agnoui gratiam, quæ tunc erat in me: nunc  
 mihi capit, quod ante debueram [uocanti Deo parere].  
 Nunc ergo simpliciter ins[in]uauī fratribus et conseruis  
 20 meis, qui mihi crediderunt: propter quod prædixi et  
 prædico ad roborandam et confirmandam fidem uestram.  
 Utinam ut et uos imitemini maiora, et potiora faciatis.  
 Hoc erit gloria mea: quia 'filius sapiens gloria patris  
 est.'<sup>3</sup> Vos scitis et Deus qualiter apud uos conuersatus  
 25 sum a iuuentute mea; et fide ueritatis et sinceritate  
 cordis, etiam ad gentes illas, inter quas habito; ego  
 fidem illis præstauī et præstabo. Deus scit, neminem  
 illorum circumueni, nec cogito, propter Deum et eccle-  
 siam ipsius; ne excitem illis et nobis omnibus perse-  
 30 cutionem, et ne per me blasphemaretur nomen Do-  
 mini: quia scriptum est: 'Ve homini per quem no-  
 men Domini blasphematur.'<sup>4</sup> Nam etsi imperitus sum  
 nominibus, tamen conatus sum quippiam seruare me,  
 etiam et fratribus Christianis et uirginibus Christi, et  
 35 mulieribus religiosis, quæ mihi ultronea munuscula  
 donabant, et super altare iactabant ex ornamentis suis,

<sup>1</sup> See Acts xv. 18.<sup>2</sup> domini, C.<sup>3</sup> Pro. x. 1.<sup>4</sup> Levit. xxiv. 16.

C. fo. 178, et iterum reddebam illis; et aduersus me scandaliza-  
a. 1, line 4. bantur cur hoc faciebam. Sed ego [id faciebam]  
propter spem<sup>1</sup> perennitatis, ut me in omnibus caute  
propterea conseruarem; ita ut me in aliquo titulo  
infideles non carperent,<sup>2</sup> uel ministerium seruitutis 5  
meæ: nec, etiam in minimo, incredulis locum darem  
infamare siue detractare.

Forte autem quando baptizauī tot milia hominum,  
sperauerim ab aliquo illorum vel dimedio scriptule?  
Dicite mihi, et reddam uobis.<sup>3</sup> Aut quando ordinauit 10  
ubique Dominus clericos per modicitatem meam, et  
ministerium gratis distribui illis? Si poposci ab aliquo  
illorum uel pretium uel calciamenti mei, dicite aduersus  
me et reddam uobis<sup>3</sup> magis. Ego inpendi pro uobis,  
ut me capere[n]t;<sup>4</sup> et inter uos et ubique pergebam 15  
caussa uestra in multis periculis, etiam usque ad ex-  
t[e]ras partes, ubi nemo ultra erat,<sup>5</sup> et ubi numquam  
aliquis peruenerat, qui baptizaret, aut clericos ordin-  
aret, aut populum consummaret: donante Domino,  
diligenter et libentissime pro salute uestra omnia gene- 20  
raui. Interim premia dabam regibus, propter<sup>6</sup> quod  
dabam mercedem filiis ipsorum, qui mecum ambulant:  
et nihilominus comprehenderunt me cum comitibus  
meis. Et illa die audissime cupiebant<sup>7</sup> interficere me.  
Sed tempus nondum uenerat. Et omnia quecumque 25  
nobiscum inuenerunt rapuerunt illud, et me ferro  
uinxerunt. Et quarto decimo die absoluit me Do-  
minus de potesta[te] eorum, et quicquid nostrum fuit,  
redditum est nobis propter Deum et necessarios ami-  
cos, quos ante preuidimus. 30

Vos autem experti estis qua[n]tum erogauī illis, qui  
iudicabant<sup>8</sup> per omnes regiones, quos ego frequentius  
uisitabam: censeo enim non minimum quam pretium  
quindecim hominum distribui illis. Ita, ut me frua-

<sup>1</sup> spero, C.

<sup>2</sup> infideli caperent, C.

<sup>3</sup> 1 Sam. xii. 3.

<sup>4</sup> That they (the heathen) might  
receive me.

<sup>5</sup> i. e., Erris, Tireragh, and Tirawley.

<sup>6</sup> leg. praeter?

<sup>7</sup> cupiebam, C.

<sup>8</sup> iudicabant, C.; "who were  
judges," Todd, *S. Patrick*, 446.



mini et ego uobis semper fruar in Deum, non me penitet C. fo. 173,  
nec satis est mihi, adhuc inpendo et superinpendam. a. 2, line 5.  
Potens est Dominus ut det mihi postmodum, ut meipsum  
inpendat pro animabus uestris.<sup>1</sup>

- 5 Ecce testem Deum inuoco in animam meam quia Book of Armagh, fo. 24, b. 1.  
non mentior, neque ut sit occasio [adulationis uel  
auaritiæ, scripserim<sup>2</sup>] uobis, neque ut honorem spero  
ab aliquo uiro. Sufficit enim honor qui non menti-  
tur.<sup>3</sup> Sed uideo iam in praesenti saeculo me supra  
10 modum exaltatum<sup>4</sup> a Domino. Et non eram dig-  
nus neque talis ut hoc mihi praestaret; dum scio<sup>5</sup>  
melius conuenit paupertas et calamitas quam diuitiae  
et diliciae.<sup>6</sup> Sed et Christus Dominus pauper fuit pro  
nobis.<sup>7</sup> Ego uero miser et infelix, etsi opes uoluero,  
15 iam non habeo, neque meipsum iudico [dignum]: quia  
quotidie spero aut internicionem, aut circumueniri, aut  
redigi in seruitatem, siue occasio<sup>8</sup> cuiuslibet [feri].<sup>9</sup>  
Sed nihil horum uereor propter promissa celorum: quia C. fo. 173, a. 2, line 27.  
iactaui meipsum in manus Dei omnipotentis, qui<sup>10</sup>  
20 ubique dominatur, sicut propheta dicit: 'Iacta cogita-  
tum tuum in Deum, et ipse te enutriet.'<sup>11</sup>

Ecce nunc commendo animam meam fidelissimo Deo  
meo, pro quo legationem fungor in ignobilitate mea: sed  
quia personam non accipit, et elegit me ad hoc officium,  
25 ut unus essem de suis minimis minister. 'Unde autem  
retribuam illi pro omnibus quæ retribuit mihi,'<sup>12</sup> sed  
quid dicam uel quid promittam Domino meo? Quia  
nihil ualeo nisi ipse mihi dederit: sed scrutatur corda  
et renes;<sup>13</sup> quia satis et nimis cupio, et paratus eram, ut  
30 donaret mihi bibere calicem eius, sicut indulsit ceteris

<sup>1</sup> 2 Cor. xii. 15.

<sup>2</sup> Sic C.

<sup>3</sup> For 'spero . . . mentitur,' C. has 'sperarem uestrum. Sufficit enim honor qui nondum uidetur sed corde creditur. Fidelis autem qui promisit [et] numquam mentitur.'

<sup>4</sup> exaltatus sum, A.

<sup>5</sup> C. inserts: certissime quod mihi.

<sup>6</sup> dilitias et diuitias, C.

<sup>7</sup> 2 Cor. viii. 9.

<sup>8</sup> i.e., offensio?

<sup>9</sup> From this down to and including 'euaseram' (p. 374, line 33) is omitted by A.

<sup>10</sup> quia, C.

<sup>11</sup> Ps. lv. 22.

<sup>12</sup> Ps. cxvi. 12.

<sup>13</sup> Ps. vii. 9.

Cotton  
MS.,  
fo. 173, b. 1,  
line 4.

amantibus sé. Quapropter non contingat<sup>1</sup> mihi a Deo meo ut nunquam amittam plebem suam,<sup>2</sup> quam adquisiuit in ultimis terre. Oro Deum ut det mihi perseuerantiam, et dignetur ut reddam illi me testem fidelem usque ad transitum meum propter Deum meum. 5 Et, si aliquid boni umquam imitatus sum propter Deum meum quem diligo, peto illi, [ut] det mihi ut cum illis proselitis et captiuis pro nomine suo effundam sanguinem meum, etsi ipsam<sup>3</sup> etiam caream sepulturam, aut miserissime cadauer per singula membra diuidatur; 10 canibus, aut bestiis aspersis, aut uolucres cæli comederent illud. Certissime reor, si mihi hoc incurrisset, lucratus sum animam cum corpore meo: quia sine ulla dubitatione in die illa resurgemus in claritate solis, hoc est in gloria Christi Iesu, redemptoris nostri quasi 15 filii Dei uiui<sup>4</sup> et coheredes Christi, et conformes future imaginis ipsius: quoniam ex ipso, et per ipsum, et in ipso regnaturi sumus. Nam sol iste quem uidemus, [illo] iubente, propter nos cotidie oritur, sed numquam regnabit et neque permanebit splendor eius: sed et omnes 20 qui adorant eum in penam miseri male deuenient. Nos autem qui credimus et adoramus solem uerum Iesum Christum, qui numquam interibit; neque qui fecerat uoluntatem ipsius [interibit] sed manebit in æternum [quomodo Christus manet in æternum], qui regnat 25 cum Deo Patre omnipotente et cum Spiritu Sancto ante secula, et nunc et per omnia secula seculorum, amen. Ecce iterum iterumque breuiter exponam uerba Confessionis meæ. Testificor in ueritate et in exultatione cordis coram Deo et sanctis angelis eius, quia 30 numquam habui ullam occasionem preter euangelium et promissa illius, ut umquam redirem ad<sup>5</sup> gentem illam, unde autem prius uix euaseram.

Book of  
Armagh,  
fo. 24, b. 1.

Sed præcor credentibus et timentibus Deum, qui- cumque dignatus fuerit inspicere uel recipere hanc 35 scripturam, quam Patricius peccator, inductus scilicet,

<sup>1</sup> Quia propter non contingunt, C.

<sup>2</sup> Written over 'meam.'

<sup>3</sup> ipsum, C.

<sup>4</sup> filium dei, C.; Rom. viii. 17, 29.

<sup>5</sup> redderem a, C.

Hiberione conscripsit, ut nemo umquam dicat, quod mea ignorantia si aliquid pusillum egi<sup>1</sup> uel demon-  
 strauerim secundum [Dei placitum];<sup>2</sup> sed arbitramini  
 et uerissime credatur quod donum Dei fuisset. Et  
 5 haec est Confessio mea antequam morior.<sup>3</sup>

Huc usque uolumen quod Patricius manu conscrip-  
 sit sua. Septima decima Martii die translatus est  
 Patricius ad caelos.<sup>4</sup>

## [EPISTOLA S. PATRICII]

## 10 AD CHRISTIANOS COROTICI TYRANNI SUBDITOS.]

- Patricius peccator indoctus, scilicet Hiberione con-  
 stitutus episcopum me esse fateor. Certissime reor, a  
 Deo accepi id quod sum: inter barbaras itaque [gentes]  
 habito prosélitus et prófuga, ob amorem Dei. Testis  
 15 est ille, si ita est. Non quod obtabam tam dure et  
 tam aspere aliquid ex ore meo effundere: sed cogor  
 zelo Dei et ueritatis Christi excitatus,<sup>5</sup> pro dilectione  
 proximorum atque filiorum, pro quibus tradidi patriam  
 et parentes et animam meam, [quia] usque ad mor-  
 20 tem si dignus sum, uoui<sup>6</sup> Deo meo docere gentes, etsi  
 contempnar<sup>7</sup> a quibusdam. Manu mea scripsi atque  
 condidi uerba ista danda ac tradenda militibus mit-  
 tendam Corotici, non dico ciuibus meis atque ciuibus  
 sanctorum Romanorum, sed ciuibus demoniorum ob  
 25 mala opera ipsorum, [qui barbarorum] ritu hostili in  
 morte uiuunt; socii Scottorum atque Pictorum apos-  
 tatarum, que sanguelentos sanguinare de sanguine  
 innocentium Christianorum, quos ego innumerum Deo  
 genui atque in Christo confirmaui.  
 30 Postera die qua crismati neophíti in ueste candida,<sup>8</sup>  
 flagrabat in fronte ipsorum, dum crudeliter trucidati  
 atque mactati [sunt] gladio, supradictis et misi episto-

<sup>1</sup> ego, C.<sup>2</sup> Sic C.<sup>3</sup> moriar, C.<sup>4</sup> For this paragraph C. has:  
 'Explicit liber .i. Incipit .ii.'<sup>5</sup> excitauit, C.<sup>6</sup> dignum snm noui.<sup>7</sup> contempnit, C.<sup>8</sup> Their white baptismal gar-  
 ments; see Smith's *Dict. of*  
*Christian Antiqu.*, i. 163.

Cotton  
MS.,  
Nero E.I.,  
fo. 173.  
p. 2, line 34.

lam cum sancto presbytero, quem ego ex infantia docui, cum clericis, ut nobis aliquid indulgerent de præda uel de captiuis baptizatis quos cæperunt: [sed] cachinnos fecerunt de illis. Idcirco nescio quod magis lugeam: an qui interfecti, uel quos ceperunt; uel quos 5 grauiter Zabulus inlaqueauit perhenne pena gehennam pariter cum ipso mancipabunt: quia utique 'qui facit peccatum, seruus est [peccati,]'<sup>1</sup> et filius Zaboli nuncupatur.

Quare propter sciat omnis homo timens Deum, quod [a] me alieni sunt et a Christo Deo meo, pro quo 10 legationem fungor, patricida, fratricida, lupi rapaces, 'deuorantes plebem Domini ut cibum panis,'<sup>2</sup> sicut ait: 'Iniqui dissipauerunt legem tuam, Domine.'<sup>3</sup> Quoniam in supremis temporibus Hiberione optime [et] benigne plantauerat atque instructa erat. Fauente 15 Deo, non usurpo [aliena;]<sup>4</sup> sed] partem habeo cum his, quos ad uocauit et predestinauit euangelium predicare in persecutionibus non paruis usque ad extremum terre; etsi inuidet inimicus per tirannidem Corotici, qui Deum non ueretur, nec sacerdotes ipsius, quos elegit, et indul- 20 sit illis summam diuinam sublimem potestatem, 'quos ligarent super terram ligatos esse et in celis.'<sup>5</sup>

Unde ergo quæso plurimum, sancti et humiles corde, adulari talibus non licet, nec cibum nec potum sumere cum ipsis, nec elemosinas ipsorum recipere debere, 25 donec crudeliter poenitentiam effusis lacrimis satis Deo faciant, et liberent seruos Dei et ancillas Christi baptizatas, pro quibus mortuus est et crucifixus. 'Dona iniquorum reprobatur Altissimus,'<sup>6</sup> [et] 'qui offeret sacrificium ex substantia pauperum quasi [qui] uictimat 30 filium in conspectu patris sui'<sup>7</sup> 'Diuitias,' inquit, 'quas congregabit iniuste, euomentur de uentre eius, trahit illum angelus<sup>8</sup> mortis, ira draconum multabitur, interficiet illum lingua colubris,'<sup>9</sup> comedit eum 'ignis in-

<sup>1</sup> John viii. 34, 44.

<sup>2</sup> Ps. xiv. 4, &c.

<sup>3</sup> Ps. cxix. 126.

<sup>4</sup> See 2 Cor. x. 14.

<sup>5</sup> Matt. xvi. 19, &c.

<sup>6</sup> Ecclus. xxxiv. 23.

<sup>7</sup> Ecclus. xxxiv. 24.

<sup>8</sup> angelum, C.

<sup>9</sup> linguam colubris, C. Job. xx. 15, 16, lxx.

extinguibilis<sup>1</sup>:’ ideoque ‘Ve qui replent se [his] quæ Cotton  
non sunt sua.’<sup>2</sup> Vel ‘quid prodest homini ut totum MS., Nero  
mundum lucretur et ut animæ suæ detrimentum pati- E.I.,  
atur?’<sup>3</sup> Longum est per singula discutere uel in- fo. 174,  
5 sinuare per totam legem capere testimonia de tali cupi- a. 2, line  
ditate. Auaritia mortale crimen. ‘Non concupisces rém 27.  
proximi tui.’<sup>4</sup>—Non occides.<sup>5</sup>—Homicida non potest esse  
cum Christo;<sup>6</sup> qui odit fratrem suum homicida ad-  
scribitur.’<sup>7</sup> Vel, ‘Qui non diligit fratrem suum in  
10 morte manet.’<sup>8</sup> Quanto magis reus est, qui manus  
suas coinquinavit in sanguine filiorum Dei, quos nuper  
adquisiuit in ultimis terre per ex[hor]tationem parui-  
tatis nostræ?

Numquid sine Deo vel secundum carnem Hiberione  
15 ueni? Quis me compulit? Alligatus [sum] spiritu ut  
[non] uideam aliquem de cognatione mea. Numquid  
amo piam misericordiam, quod [sic] ago erga gentem,  
illam qui me aliquando ceperunt, et deuastauerunt  
seruos et ancillas domus patris mei? Ingenuus fui  
20 secundum carnem, decorione patre nascor: uendidi  
enim nobilitatem meam (non erubesco neque me peni-  
tet) pro utilitate aliorum: denique seruus sum in  
Christo [traditus] genti éxtere ob gloriam ineffabilem  
perennis uitæ, quæ est in Christo Iesu Domino nostro.  
25 Et si mei non cognos[c]unt, ‘propheta in patria sua  
honorem non habet.’<sup>9</sup> Forte non sumus ex uno ouili,  
neque unum Deum Patrem habemus: sicut ait: “Qui  
non est mecum [contra me est, et qui non congregat  
mecum], spargit.”<sup>10</sup> Non conuenit [si] unus destruit,  
30 alter aedificat. Non quero quæ mea sunt.

Non mea gratia, sed Deus quidem hanc sollicitu-  
dinem [dedit] in corde meo, ut unus essem de uena-  
toribus siue piscatoribus, quos olim Deus in nouissimis

<sup>1</sup> Matt. iii. 12, &c.

<sup>2</sup> Habak. ii. 6.

<sup>3</sup> Matt. xvi. 26; Mark viii. 16.

<sup>4</sup> Exod. xx. 17, &c.

<sup>5</sup> Exod. xx. 13, &c.

<sup>6</sup> See 1 John iii. 15.

<sup>7</sup> 1 John iii. 15.

<sup>8</sup> 1 John iii. 14.

<sup>9</sup> Luke iv. 24.

<sup>10</sup> Matt. xii. 30.

Cotton  
MS., Nero  
E.I.,  
fo. 174,  
a. 2, line  
18.

diebus ante prenuntiauit. Inuidetur mihi. Quid faciam Domine? Valde despicior. Ecce oues tuæ circa me laniantur atque depredantur a<sup>1</sup> supradictis latrunculis, iubente Corotico hostile: mente longe est a caritate Dei traditor Christianorum in manus Scottorum atque Pictorum.<sup>2</sup> 'Lupi rapaces deglutierunt gregem Domini,'<sup>3</sup> qui utique Hiberione cum summa diligentia optime crescebat; et filii Scottorum et filie regulorum monachi et uirgines Christi enumerare nequeo. 'Quam ob rem iniuria i[u]storum non Te placeat [Domine,] etiam 10 usque ad inferos non placebit.'<sup>4</sup>

Quis sanctorum non horreat iocundare uel conuiuium fruire cum talibus? De spoliis defunctorum Christianorum repleuerunt domus suas; de rapinis uiuunt, nesciunt mise[re]ri. Venenum [bibunt], letale 15 cibum porrigunt ad amicos et filios suos; sicut Eua non intellexit quod mortem [tradidit viro suo: sic sunt omnes qui male agunt; mortem] perennem penam[que perpetuam] operantur. Consuetudo Romanorum Gallorum[que] Christianorum [est], mittunt 20 uiros sanctos [et] idoneos ad Francos<sup>5</sup> et ceteras gentes cum tot millia solidorum ad redimendos captiuos baptizat[os]: tu totius<sup>6</sup> interficis et uendis illos genti extere ignoranti Deum: quasi in lupanar tradis membra Christi. Qualem spem habes in Deum? uel 25 qui te consentit, aut qui te communicat uerbis adulationis? Deus iudicabit: scriptum est enim: 'Non solum facientes mala, sed etiam consentientes dampnandi sunt.'<sup>7</sup> Nescio quid dicam uel quid loquar amplius de defunctis filiorum Dei, quos gladius supra 30 modum dure tetigit. Scriptum est enim: 'Flete cum flentibus.'<sup>8</sup> Et iterum: 'Si dolet unum membrum,

<sup>1</sup> et, C.

<sup>2</sup> Hence it seems that Coroticus was a Briton. That he reigned in Ail-Clúade (Dumbarton) see supra p. 271, note 5.

<sup>3</sup> See Acts xx. 29.

<sup>4</sup> Ecclus. ix. 17.

<sup>5</sup> This points to a date before A.D. 496, when the Franks were converted, Todd, *St. Patrick*, 391.

<sup>6</sup> Read toties?

<sup>7</sup> Rom. i. 32.

<sup>8</sup> Rom. xii. 15.

condolent omnia membra.'<sup>1</sup> Quapropter Aecclesia plorat  
 et planget filios et filias suas, quos adhuc gladius non-  
 dum interfecit, sed prolongati et exportati in per longa  
 terrarum. Ubi peccatum manifeste grauetur inpudenter,  
 5 [impudens ibi habitat et] habundat: ibi uenundati  
 ingenui homines Christiani in seruitute redacti sunt,  
 presertim indignissimorum pessimorum apostatarumque  
 Pictorum.

Idcirco cum tristitia et merore uociferabo: Ó spe-  
 10 ciossissimi<sup>2</sup> atque amantissimi fratres et filii, quos in  
 Christo genui enumerare nequeo, quid faciam uobis?  
 Non sum dignus Deo neque hominibus subuenire.  
 'Præualuit iniquitas iniquorum super nos.' Quasi ex-  
 tranei facti sumus. Forte non credunt [quod] unum  
 15 baptismum percipimus uel unum Deum Patrem habe-  
 mus: indignum est illis quod de Hibernia<sup>3</sup> nati sumus;  
 sicut ait: 'Nonne unum Deum habetis? Quid dere-  
 liquistis unusquisquæ proximum suum?'<sup>4</sup> Idcirco doleo  
 pro vobis, doleo, carissimi mei: sed iterum gaudeo intra  
 20 meipsum, [quia] non gratis laboraui uel peregrinatio  
 mea in uacuum non fuit:<sup>5</sup> et contigit scelus tam hor-  
 rendum [et] ineffabile. Deo gratias: creduli baptizati  
 de seculo recessistis ad paradisum. Cerno: uos migrare  
 cepistis ubi 'nox non erit, neque luctus, neque mors  
 25 amplius<sup>6</sup>:' sed 'exultabitis sicut uituli ex uinculis  
 resoluti, et conculcabit iniquos, et erunt cinis sub  
 pedibus vestris.'<sup>7</sup>

Vos ergo regnabitis cum apostolis et prophetis atque  
 martyribus [et] aeterna regna capietis, sicut ipse tes-  
 30 tatur inquiens<sup>8</sup>: 'Venient ab oriente et occidente et  
 recumbent cum Abraham et Isáac et Iacob in regno  
 cælorum.'<sup>9</sup> 'Foris canes et ueneficos et homicidæ et  
 mendacibus [et] periuris:<sup>10</sup> pars eorum in stagnum ignis

<sup>1</sup> 1 Cor. vii. 26

<sup>2</sup> speciosissime, C.

<sup>3</sup> MS. Hiberia, C.

<sup>4</sup> Malachi ii. 10.

<sup>5</sup> See Gal. ii. 2; iv. 11.

<sup>6</sup> Rev. xxi. 4; xxii. 5.

<sup>7</sup> Malachi iv. 2, 3.

<sup>8</sup> iquit, C.

<sup>9</sup> Matt. viii. 11.

<sup>10</sup> Rev. xxii. 15.

Cotton  
MS., Nero  
E.I.,  
fo. 174,  
b. 2, line  
10.

aeternæ: non [im]merito ait apostolus: 'Ubi iustus uix saluus erit, peccator et impius et transgressor legis ubi se recognoscit?'<sup>1</sup> Unde enim Coroticus cum suis sceleratissimis rebellatoribus Christi?<sup>2</sup> Ubi se uidebunt, qui<sup>3</sup> mulierculas baptizatas [et prædia orphanorum 5 spurcissimis satellitibus suis] premia distribuunt<sup>4</sup> ob miserum<sup>5</sup> regnum temporale, quod utique in momento transeat sicut nubes uel fumus, qui utique uento dispergitur: ita peccatores [et] fraudulentum a facie Domini peribunt: iusti autem epulabuntur in magna 10 constantia cum Christo: iudicabunt nationes, et regibus iniquis dominabuntur in secula seculorum,<sup>6</sup> amen.

Testificor coram Deo et angelis suis, quod ita erit sicut intimaui imperitiæ meae. Non mea uerba [sunt ista], sed Dei et apostolorum atque prophetarum, quod 15 ego Latinum exposui, qui numquam e[n]im mentiti sunt: 'qui crediderit saluus erit', qui uero non crediderit condemnabitur.'<sup>7</sup> Deus<sup>8</sup> locutus est. Quæso plurimum ut quicumque famulus Dei ut promptus fuerit, ut sit gerulus litterarum harum, ut nequaquam 20 subtrahatur a nemine, sed magis potius legatur coram cunctis plebibus, et presente ipso Corotico. Quod si Deus inspirat illos ut quandoque d[e] eo resipiscant, ita ut uel sero penitea[n]t quod tam impie gesserunt. Homicida[e] erga fratres Domini [fuerunt: sed pœni- 25 teant] et liberent captiuas baptizatas, quos ante ceperunt; ita ut mererentur Deo uiuere, et sani efficiantur hic et in eternum. Pax Patri et Filio et Spiritui Sancto. AMEN.

<sup>1</sup> 1 Peter iv. 18.

<sup>2</sup> rebellatores Cristri, C.

<sup>3</sup> quam, C.

<sup>4</sup> distribuuntur, C.

<sup>5</sup> miserere, C.

<sup>6</sup> Rev. xxii. 5.

<sup>7</sup> Mark xvi. 16.

<sup>8</sup> Here, probably, should come in the 'enim' of l. 16.



PREFACE TO THE FAED FIADA.<sup>1</sup>*Liber Hymnorum, Trinity College, Dublin, fo. 19 b.*

Patraicc dorone innimmunsa. INaimseir Loegaire E. 4, 2, fo.  
meic Néil dorigned. Fád adénma *immorro* diadiden <sup>19 b.</sup>  
5 conamanchaib arnáimdib inbáis robátár inetarnid arna-  
cleirchib. Ocus isluirech hirse inso frihimdegail cuirp  
ocus anma ardemnaib ocus dúinib ocus dualchib. Cech  
duine nosgéba cechdía coninnithem léir inDia, ní-  
thairisfet demna friagnúis. Bid dítin dó arcechneim  
10 ocus format. Bidco[e]mna dó fridianbas. Bidlúrech dia-  
anmain iarnaétsecht. Patraicc rochan so intan dorata  
nahetarnaidi arachinn óLoegaire nadigsed dosilad chreit-  
me coTemraig, conid annsin atchessa fiad lucht nan-  
etarnade comtis aige alta ocus iarróe inandíaid .i.  
15 Benen. Ocus fáeth fiada ahainm.

## TRANSLATION.

Patrick made this hymn. In the time of Loegaire son  
of Níall it was made. Now, the cause of making it  
was to protect himself with his monks against the deadly  
20 enemies who were in ambush against the clerics. And  
this is a corslet of faith for the protection of body  
and soul against devils and human beings and  
vices. Whosoever shall sing it every day, with pious  
meditation on God, devils shall not stay before him. It  
25 will be a safeguard to him against every poison and  
envy. It will be a defence to him against sudden death.  
It will be a corslet to his soul after dying. Patrick  
chanted this when the ambushes were set against him  
by Loegaire, that he might not go to Tara to sow the  
30 faith, so that there they seemed before the liers-in-wait  
to be wild deer, with a fawn behind them, to wit, Benén.  
And *Fáed Fiada* ('Deer's Cry,') is its name.

<sup>1</sup> See above, p. 48.

## PREFACE TO SECUNDINUS' HYMN

In the Franciscan *Liber Hymnorum*.

Franciscan Lib. Hymn., p. 12. Audite omnes et reliqua. Sechnall filius Restituti, de Longbardaib Letha, *ocus* Darercae sethar *Patraic* doronai hunc ymnum. *Ocus* Secundinus 5 Romanum nomen eius, *acht* naGóidel (*sic*) doronsat 'Sechnall' de. Loc dano Domnach Sechnaill. Tempus .i. Aeda *meicc* Néil *no* Loegaire. Armolad *Patraic* doronad. Vel causa pacis fecit quia nocuit quod dixit Secundinus: "Fofer *Patraic* manbad óen, 10 id est, nisi quod minime praedicaret caritatem." Et iratus est ei Patricius. Et dixit: "Propter caritatem non praedico, quia alii sancti post me ueniant (*sic*), in insolam, et (indig)ebunt obsequio hominum . . . relinquo caritatem praedicare." Et ideo fecit Secun- 15 dinus hunc yn [leg. ymnum] causa pacis. Fecerunt pacem Patricius et Secundinus. IShé sin cétimmun doronad inhErind. Secundum ordinem alfabeti factus est. Tri captil fichet and, *ocus* cetharlíne incehcaptiul, *ocus* cóic sillaba dec cechlíne. Atat dano 20 tri inada and hifeil .iii. (uerba sine) sensu causa rithmi.

O roscaich, *tra*, doSechnall in moladsa dodenam, luid dia thaisbenad do*Patraic*. Asbert Sechnall fris: "Dorónus molad diaraile mace bethad, *ocus* isail dam eitsecht duitsiu fris." "Mochen domolad muintire 25 Dé,"<sup>1</sup> ol*Patraic*. ISse immorro tossach dorat Sechnall fora immon, 'Beata Christi,' arnaroclúinead *Patraic* cia diandernad cotairsed agabáil. Intan immorro roraid Sechnall 'Maximus in regno caelorum,' dixit Patricius: "Cinnas bas *maximus* homo in 30

<sup>1</sup> We should probably read (with the Lebar Brecc) *Mochen molad fir muintire Dé* "I welcome the | praise of a man of God's household."

*Audite omnes* etc. Sechnall, son of Restitutus, from the Lombards of Letha, and of Darerca, Patrick's sister, made this hymn. And 'Secundinus' was his Roman name, but thereof the Irish made 'Sechnall.' Now the place<sup>1</sup> (was) Domnach Sechnaill. The time was (that) of Aed, son of Niall, or Loegaire. For praising Patrick it was made. Or for sake of peace Secundinus made it, because what he said annoyed Patrick, (namely) "Patrick is a good man, were it not for one thing, that is, if he did not preach charity so very little." And Patrick was angered, and said: "On account of charity I do not preach it, because the saints will come after me into (this) island, and will need men's service, (and accordingly) I dispense with preaching charity." And therefore Secundinus composed this hymn for sake of peace. And Patrick and Secundinus made peace. That is the first hymn which was composed in Ireland. It was made according to the order of the alphabet. Three and twenty chapters are therein; and four lines in each chapter, and fifteen syllables in each line. Now there are three places therein in which are three words without meaning (inserted) for sake of the rhythm.

So when Sechnall had finished making this eulogy, he went to shew it to Patrick. Said Sechnall to him: "I have made a eulogy for a certain son of Life, and I desire that thou shouldst listen to it." "My welcome to the praise of God's household," saith Patrick.

This, however, is the beginning that Sechnall gave to his hymn: "Beata Christi," so that Patrick might not hear for whom it had been made until its recital should have ended. Now when Sechnall said "Maximus in regno caelorum," Patrick said, "How should a human being be greatest in heaven?" Secundinus said: "The

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<sup>1</sup> where the hymn was composed.

Franciscan caelo?" Dixit Secundinus: "Pro positio positus est  
 Lib. híc superlatiuus." Orosiact, *tra*, intimmon dogabáil,  
 Hymn., "Alóg damsa," olSechnall. "Rotbía," ar*Patraic*, "alin  
 p. 12. lo fil fortchassail .i. fortchocull, achubes dophecta-  
 chaib dochum nime arin immun." "Nigebsa sin," dixit 5  
 Sechnall. "Rotbia," ol*Patraic*, "cechoín gebas folige  
 ocus foerge dodul dochum nime." "Gebatsa," ol-  
 Sechnall: "acht ismor in[t]ymmun, ocus nicach conicfa  
 amebrugud." "Arath," ol*Patraic*, "arratricaptelaib de-  
 denchaib." "Deo gratias," olSechnall. 10

Longabardus genere, ut dixit Eochaid uaFlan(d)ucan  
 Sechnall *macc* uiBaird [inbúadach],  
 buaid inbetha,  
 dosil glangairg, gile datha,  
 Langbaird Letha. 15

Longbardi dicti sunt eo quod barbam longam ha-  
 bent.

Sucat (*dano*) ainm *Patraic* apud parentes eius.  
 Cothraige nomen eius apud Miliuc. Magonius apud  
 Germanum. Patricius (nomen eius a) papa Celestino. 20

superlativ is here put for the positive." Now when he finished reciting the hymn, "the reward therefore to me!" saith Sechnall. "Thou shalt have (this)," saith Patrick: "as many hairs as are on thy chasuble, that is, on thy cowl, so many sinners [shall go] to heaven because of this hymn." "I will not take that," saith Sechnall. "Thou shall have (this)," saith Patrick: "whosoever shall recite it on lying down and on rising up shall go to heaven." "I will take that," saith Sechnall; "but the hymn is long, and not every one will be able to remember it." "Its grace," saith Patrick: "shall be on the three last chapters." "Deo gratias," saith Sechnall.

A Lombard by race (was Sechnall), as Eochaid ua Flanducáin said:

Sechnall son of Ua Baird, the gifted,  
Victory of the world.  
Of a pure-fierce race, whiteness of colour,  
Lombards of Italy.

They were called Lombards because they have a long beard.

Now Sucat was Patrick's name with his parents. Cothraige was his name with Miliuc. Magonius with Germanus. Patricius was his name from pope Celestine.<sup>1</sup>

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<sup>1</sup> This preface is translated by Colgan, *Tr. Th.* 211.

## SECUNDINUS' HYMN.

Franciscan  
Liber  
Hymno-  
rum, p. 12.

Audite omnes amantes Deum sancta merita  
uiri in Christo beati, Patricii episcopi,  
quomodo bonum ob actum simulatur angelis,  
perfectamque propter uitam æquatur apostolis.

Beata Christi custodit mandata in omnibus, 5  
cuius opera refulgent clara inter homines,  
sanctumque cuius sequuntur exemplum mirificum,  
unde et in celis Patrem magnificant *Dominum*.

Constans in Dei amore et fide immobilis 10  
super quem aedificatur, ut Petrus *æclesia*,  
cuiusque apostolatum a Deo sortitus est:  
in cuius porta[e] aduersus inferni non *præu*alent.

Dominus illum elegit ut doceret barbaras  
nationes, ut piscaret per doctrinae retia,  
ut de seculo credentes traheret ad gratiam, 15  
Dominumque sequerentur sedem ad etheriam.

Electa Christi talenta uendit euangelica,  
quæ Hibernas inter gentes cum ussuris exigit,  
nauigii huius laboris dum opere<sup>1</sup> pretium 20  
cum Christo regni celestis possessurus gaudium.

Fidelis Dei minister insignisque nuntius,  
apostolicum exemplum formamque prebet bonis;  
qui tam uerbis quam *et* factis plebi *prædicat* Dei,  
ut quem dictis non conuertit actu prouocet bono.

Gloriam habet cum Christo honorem in seculo, 25  
qui ab omnibus ut Dei ueneratur angelus,  
quem Deus misit, ut Paulum, ad gentes apostolum,  
ut hominibus ducatum *præberet* regno Dei.

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<sup>1</sup> tum operæ, Lib. Hymn. (T.C.D.) fo. 1: *dum* seems to mean "as."

Humilis Dei ob metum spiritu et corpore  
 super quem bonum ob actum requiescit Dominus.  
 cuiusque iuxta<sup>1</sup> in carne Christi portat stigmata  
 in cuius sola sustentans gloriatur in cruce.

Franciscan  
 Liber  
 Hymno-  
 rum.

- 5 Impiger credentes pascit dapibus celestibus,  
 ne qui uidentur cum Christo in uia deficiant,  
 quibus erogat ut panes uerba euangelica,  
 in cuius multiplicantur ut manna in manibus.

- 10 Kastam qui custodit carnem ob amorem Domini,  
 quam carnem templum parauit sanctoque Spiritui,  
 a quo constanter cum mundis possidetur actibus,  
 quam ut hostiam placentem uiuam offert Domino.

- 15 Lumenque mundi accensum ingens euangelicum,  
 in candelabro leuatum, toti fulgens seculo,  
 ciuitas regis munita supra montem posita,  
 copia in qua est multa quam Dominus possidet.

- 20 Maximus nanque in regno celorum uocabitur,  
 qui quod uerbis docet sacris factis adimplet bonis:  
 bono procedit exemplo formamque fidelium,  
 mundoque in corde habet ad Deum fiduciam.

Nomen Domini audenter annunciat gentibus,  
 quibus lauacri salutis aeternam dat gratiam,  
 pro quorum orat delictis ad Deum cotidie  
 pro quibus ut Deo dignas immolatque hostias.

- 25 Omnem pro diuina lege mundi spernit gloriam,  
 qui cuncta ad cuius mensam *estimat* ciscilia,<sup>2</sup>  
 nec ingruenti mouetur mundi huius fulmine,  
 sed in aduersis laetatur cum *pro* Christo patitur.

<sup>1</sup> Sic, leg. iusta.

<sup>2</sup> i.e., counting all things as chaff

compared with the table of the  
 Law.

Franciscan  
Liber  
Hymno-  
rum.

Pastor bonus ac fidelis gregis euangelici,  
quem Deus Dei elegit custodire populum,  
suamque pascere plebem diuinis dogmatibus,  
pro qua, ad Christi exemplum, suam tradidit ani-  
mam.

5

Quem pro meritis saluator prouexit pontificem,  
ut in celesti monéret clericos militia,<sup>1</sup>  
celestem quibus annonam erogat cum uestibus,  
quod in diuinis impletur sacrisque affatibus.

Regis nuntius inuitans credentes ad nuptias 10  
qui ornatur uestimento nuptiali indutus.  
qui celeste aurit uinum in uassis celestibus  
propinnansque Dei plebem spirituali poculo.

Sacrum inuenit thessaurum sacro in uolumine,  
Saluatorisque in carne deitatem praeuidit. 15  
quem thessaurum emit sanctis perfectisque meritis:  
Israhel uocatur huius anima uidens Deum.

Testis Domini fidelis in lege catholica,  
cuius uerba sunt diuinis condita oraculis,  
ne humane<sup>1</sup> putrent carnes essaeque<sup>3</sup> a uermibus 20  
sed celesti sallientur sapore ad uictimam.

Verus cultor et insignis agri euangelici,  
cuius semina uidentur Christi euangelia,  
quae diuino serit ore in aures prudentium.  
quorumque corda ac mentis Sancto arat Spiritu. 25

Xps. (Christus) illum sibi elegit in terris uicarium.  
qui de gemino captiuos liberat seruitio  
plerosque de seruitute quos redemit hominum,  
innumeros de Stabuli<sup>4</sup> obsoluit dominio.

<sup>1</sup> MS. militiae.

<sup>2</sup> MS. humanae.

<sup>3</sup> MS. essaeque.

<sup>4</sup> i.e., Zabuli = Diabuli, Diaboli.



Ymnos cum apocalipsi psalmosque cantat Dei,  
quosque ad aedificandum Dei tractat populum,  
quam legem in Trinitate sacri credit nominis  
tribusque Personis unam docetque Substantiam.

**Franciscan  
Liber  
Hymno-  
rum.**

- 5    *Zona Domini praecinctus diebus ac noctibus,*  
sine intermissione Deum orat Dominum,  
cuius ingentis laboris percepturus praemium,  
cum apostolis regnabit sanctus super Israhel.
- Audite.

- 10**      Patricii laudes semper dicamus  
ut nos cum illo defendat Deus.

Hibernensis omnes clamant ad te pueri:  
'ueni sancte Patricii, saluos nos facere.'

- 15 Patricius sanctus *episcopus* oret pro nobis omnibus,  
et miseriatur protenus peccata quae commisimus.

## THE LEBAR BRECC PREFACE TO THE FOREGOING HYMN.

Lebar  
Brecc, fac-  
simile,  
p. 238 a.

Audite omnes. Locus huius ymni .i. Domnach Sechnaill, *ocus* ise inSechnallsin dorigne hunc ymnum doPatraic.

Patraic *immorro*, doBretnaib hErluaide abunadas. 5  
Calpurnd ainmm aathar. Fotaid ainm aſenathar.  
deochain atcomnaicside. Conchess, *immorro* amathair.  
Lupait *ocus* Tigris, adi ſiair.

Batar, dino,<sup>1</sup> .iiii. nomina for Patraic .i. Succat aainm  
icathustidib,<sup>2</sup> Cothrige aainm diambúi ocfognam do- 10  
chethrur, Magonius aainm oGerman. Patricius aainm  
a papa Celestino.

Fochund *immorro* tuidechta Pátraic inEirinn.  
Isamlaid so forcoemnacair .i. Seacht meic Sechtmaide  
ríg Bretan batar forlongis, corusortutar Airmoirecc 15  
Letha. Doecomnacair dremm do Bretnaib hErluaide  
doib intansin inAirmoire Letha. Orta hisuidiu Cal-  
purn mac Fotaid, athair Patraic, *ocus* rogabad iarum  
Patraic, *ocus* adi ſiair andsin. Dollotar iarum mec  
Sechtmaide formuir dochumm nErenn. Renair iarum 20  
Lupait indsin .i. hiConallib Muirthemni, *ocus* rentar  
Pátraic fria Míliuc mac húiBuain inDalaraide *ocus*  
fria athriur mbrathar, *ocus* rorensat adí ſiair iConal-  
lib Muirthemni,<sup>3</sup> *ocus* nimafitir doib.

Cethrar *immorro* roscennaigsium Pátraic *ocus* oen 25  
díbside Míliuc. conid assin roétsam innainm isCoth-  
raige iarsinní rofognadsum do chetharthreib. Otchon-  
naire *immorro* Míliuc corba mog iresach he roscen-  
daig ontríur aile corusfógnad dó aoenur co cend .iii.

<sup>1</sup> Perhaps didiu.

<sup>2</sup> MS. thustigib.

MS. muirthemnib.

*Audite omnes.* The place of this hymn, Domnach Sechnaill ('Sechnall's Church,') and it is that Sechnall who made this hymn to Patrick.

Patrick, now, of the Britons of Ail-cluaide was his origin. Calpurn was his father's name. Fotaid his grandfather's name, a deacon was he. Conchess, however, was his mother, Lupait and Tigris his two sisters.

Now Patrick had four names, to wit, Succat, his name with his parents, Cothrige his name while he was serving four persons: Magonius his name from Germanus, Patricius his name from pope Celestinus.

The cause, however, of Patrick's coming to Ireland. Thus it happened, namely, seven sons of Sechtmaide, King of the Britons, were in exile, and they ravaged Armorica. A party of Britons of Ail-Cluaide they chanced to meet then in Armorica. Calpurn son of Fotaid, Patrick's father, was killed there, and then Patrick was captured, and his two sisters there. Then Sechtmaide's sons went oversea to Ireland. Then Lupait is sold there, namely in Conalle Muirthemni, and Patrick is sold to Miliuc, son of Ua-Buain, in Dál-Araide, and to his three brothers. And they sold his two sisters in Conalli Muirthemni, and of them [Patrick and his sisters] nothing was mutually known.

Now four persons bought Patrick, and one of them was Miliuc. Wherefore he (Patrick) obtained the name Cothraige since he used to serve four households. Howbeit, when Miliuc saw that he was a faithful slave he bought him from the other three, so that he served him alone to the end of seven years, after the manner of the

Lebar  
Brecc,  
p. 238 a.

*mbliadan fobés nanEbraide, ocus rochés mor nimnid hindíthruib Slébi Mis inDal Araide ocingaire mucc Miliuc.*

Tecmaic, *tra*, *conacca* Miliuc fis náidchide .i. indarles *conacca* Cothrige dothidecht chuice isintech irraba 5 *ocus* lassar theined uasachind *ocus* arašrónaib *ocus* asachluassaib, *ocus* indarlais doromaith in lassar fair dia loscud, *acht* rosindarbsum uad *ocus* niroerchoi-digestar do hí. Amacc *ocus* aingen *immorro* batar inoenlepaid *friss* roloisc intene iat cónerna luaith 10 dib *ocus* coroesredestar ingoeth inluaithsin foEirinn.

Rogairmed *iarum* Cothrige do Míluic corindis dó afis, *ocus* rouc Cothrige breith *furri* .i. "INtene at-chonnaircisiu indumsa, íres naTrínóti indsin bruth-naiges indumsa, *ocus* isisin forchanubsa duitsiu iartain, 15 *ocus* nichretfeisu. Do macc, *immorro*, *ocus* tingen, cretfitside *ocus* nosloiscfe tene inratha iat."

INTan, *tra*, rogenair intí noem Patraic, issed rucad hé *cusinmacc* dall<sup>1</sup> clarenech diabaitsed. Gorianas aainm intsacairt, *ocus* nocoraibe usce ocai asandernad 20 inbaitssed, cotarut airde nacroche diláim nanóiden darsintalmáin, cotanic usce ass, et lauauit Gorinas (*sic*) faciem suam, *ocus* roeroslaicte aroisc dó iarsin, *ocus* roairlég inmbaithis, intí narfóglaimm littri riam.

Tempus autem .i. Loegaire meicc Neill rig Erenn 25 Causa, armolad Patraic, ár asbert Sechnall friPatraic: "Cuin dogénsa molad duit?" Asbert Patraic: "Ní-háil damsa momolad imbethaid." Dixit Sechnall: "Non interrogaui utrum faciam, sed quando faciam,"

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<sup>1</sup> Sic. Read ndall.

Hebrews, and he suffered much tribulation in the wilderness of Sliab Mis in Dál Araide, herding Míliuc's swine.

It happened, then, that Míliuc saw a nocturnal vision, namely, it seemed to him that he saw Cothrige coming to him into the house wherein he was biding, and a flame of fire over his head, and out of his nostrils and out of his ears. And it seemed to Míliuc that the flame threatened to consume him, but he drove it from him and it did not hurt him. His son and his daughter, however, who were in one bed with him, the fire burnt them, and made ashes of them, and the wind scattered those ashes throughout Ireland. Then Cothrige was called by Míliuc, who told him his vision, and Cothrige delivered judgment on it, namely, "The fire which thou beheldest in me is the faith of the Trinity, which burns in me, and it is that which I shall afterwards preach to thee, and thou wilt not believe. Howbeit, thy son and thy daughter, they will believe, and the fire of grace will consume them."

Now when the holy Patrick was born he was brought to the blind flatfaced youth to be baptized. Gorianus was the priest's name, and he had no water wherewith he could perform the baptism, so with the infant's hand he made the sign of the cross over the ground, and water came thereout, and [with that water] Gorianus washed his face, and his eyes were opened, and he read out the baptismal office, he who had never learnt letters!

*Tempus autem*, namely of Loegaire son of Níall, King of Ireland. *Causa*, for praising Patrick. For Sechnall had said to Patrick, "when shall I make an eulogy for thee?" Said Patrick; "I do not wish my eulogy during my life." Said Sechnall: "I did not say whether, but when, I should make it." Said Patrick, "If thou

Lebar  
Brecc,  
p. 238 a.,  
col. 1.

Dixit Patricius: "Si facias uenit tempus .i." ar ro-  
fítir *Patraic* robfoccus aimmser aetsechta.

Sechnall .i. mac Restituti, ise dorigne hunc ymnum  
do*Patraic*, ár dalta esseom do*Patraic* et filius sororis<sup>1</sup>  
Patricii he beos; *ocus* do Longbardaib Letha do, ut 5  
dixit Eochaid húa Flannucan:

Sechnall macc uí Baird inbuada[ch]  
buaid fer mbetha,  
do sil glangairg, gile datha,  
Longbaird Letha.

10

Longobardi dicti sunt eo quod habent longam barbam.

Secundinus secans dilicta aliorum, uel secedens ipse  
a dilictis interpretatur.

p. 238 a.,  
col. 2.

INTan, tra, bóí Sechnall oodenam indimmuinsi,  
isand doralá oenach dodenam hiuarrad Domnaig Šech- 15  
naill, condechus oSechnall diatairmesc *ocus* nídernad  
fair. Luid Sechnall foraaís iarsin, *ocus* tuarcaib alama  
coDia, corósluic intalum .x. carpthiu .iii. dib, cum  
suis equitibus, et ceteri in fugam exierunt.

Vel haec est causa .i. arintocrad dorat Sechnall 20  
for*Patraic* .i. "Fó fer *Patraic* minbad oen .i. alaget  
pritchas deircc." O rochuala, tra, *Patraic* insein do-  
luid coSechnall *ocus* ferg mor fair. IS and side rósi-  
acht reSechnall oiffrenn acht dul dochurp Crist intan  
iteuas do*Patraic* dothidecht donbaile *ocus* ferg mor 25  
fair fria Sechnall. Facbais iarum Sechnall inédpairt  
forsinaltóir *ocus* slechtais do*Patraic*. Dorat, tra, *Pa-  
traic* incarput tairis *ocus* tuarcaib Dia intalmain

<sup>1</sup> MS. soriris.

shouldst make it the time hath come," for Patrick knew that the time of his (Sechnall's) death was near.

Sechnall, to wit, son of Restitutus, it is he that made this hymn to Patrick, for he was a pupil of Patrick's, and a son, moreover, of a sister of Patrick; and of the Lombards of Letha was he, as Eochaid húa Flanducáin said:

Sechnall son of Húa Baird, the gifted,  
Victory of the men of the world,  
Of a race pure-fierce, white-coloured,  
The Lombards of Letha.

They were called Lombards because they have a long beard.

'Secundinus' is explained as *secans* the sins of others, or as he himself *secedens* from sins.

Now when Sechnall was composing this hymn it came to pass that a fair was held hard by Dunshaughlin, so Sechnall sent to forbid it, and this was not done for him. Sechnall went backwards (?) after that, and raised his hands to God, and the earth swallowed up thirteen chariots of them with their riders, and the others fled away.

Or this is the cause, namely, because of the provocation which Sechnall gave Patrick, to wit, "Patrick is a good man, were it not for one thing, namely, that he preacheth charity so little."<sup>1</sup> So when Patrick heard that he went to Sechnall in great wrath.<sup>2</sup> It was then that Sechnall had finished mass, except going to Christ's Body, when he was told that Patrick had come to the place in great wrath<sup>2</sup> against Sechnall. Then Sechnall left the oblation on the altar, and knelt unto Patrick. So Patrick drove the chariot over him, and God raised the ground around him hinc et inde, so that (Patrick)

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<sup>1</sup> *lit.* his littleness that he preaches  
charity.

<sup>2</sup> *lit.* and great wrath upon him.

Lebar  
Brecc,  
p. 238 a,  
col. 2,  
line 11.

imme hinc et inde *conaroerchotig* dó. "Cid rombá dam?" or *Sechnall*. "Cia hoen sut," ol *Patraic*, "dixisti narachomallsu, armanichomallaimsea deirec ambídha thimmna Dé. Rosfitir moDia brathai isardeirec na-pritchaim [deirec], árticfat mic bethad post me in 5 hanc insolam *ocus* ricfait aless afoznam ab hominibus." "Ni confetarsa sin," or *Sechnall*, "nacharlaxu dorignis."

ISand sin asbert intaingel fria *Patraic*: "Bid latsu sin uile." Doronsat, *tra*, síth andsin, *Patraic oculus* 10 *Sechnall*, *ocus* cen batar [oc] tiachtain timchell nar-elgi rochualutar clais aingel occantain immonídpairt isineclais, *ocus* issed rochansat innimmon dianad tossach 'Sancti uenite Christi corpus,' et reliqua. Conid osein ille chantar in *Eirinn* inimunsa intan tiagar do- 15 Churp *Crist*.

*Oculus* rofaid *Patraic* iarsin *Sechnall* coRóim forcend neich dothaissib Poil *ocus* Petair *ocus* martire aile arincúrsachud dorat fair. *Oculus* ite sin taisse filet in-Ard Macha hi scrín Poil *ocus* Petair. 20

O ruscaich,<sup>1</sup> *tra*, do *Sechnall* inmoludsa dodénam luid diathaispenád do *Patraic*. Intan rosiacht *Sechnall* co*Patraic* asbert friss: "Molad dorignes diaaraile macc bethad: isail dam etsecht duitsiu friss." Asbert *Patraic*: "Mochen molad fir muntire Dé." Ise, *tra*, 25 tossach dorat *Sechnall* for a immon .i. 'Beata Christi custodit,' arnarothucad *Patraic* cia diandernad intimmon cotairsed agabail. Intan, dino,<sup>2</sup> roraid *Sechnall* 'Maximus nanque in regno celorum,' rochumscaig *Patraic* alluc hilloc, et dixit: "Cindas bas maximus<sup>3</sup> 30 homo in regno celorum?" Dixit *Sechnall*: "Pro

<sup>1</sup> MS. Oruscaith.

<sup>2</sup> Perhaps *didiu*.

<sup>3</sup> MS. *maximus*.



hurt him not. "Why shouldst thou be (so) to me?" saith Sechnall. "What is that one thing," said Patrick, "thou saidst I did not fulfil? For if I fulfil not charity, I am guilty of breaking God's commandment. My God of doom knoweth that it is for sake of charity I preach not charity. For sons of life will come after me into this island, and they will need their service from men." "I did not know that," saith Sechnall, "that it was not from sluggishness thou didst so."

Then the angel said to Patrick, "All that shall be thine." So then they made peace, Patrick and Sechnall, and while they were going round the cemetery they heard a choir of angels chanting at the offering in the church, and this is what they chanted, the hymn whose beginning is *Sancti venite, Christi corpus*, etc. Wherefore from that time forward this hymn is sung in Ireland when one goes to Christ's Body.

And Patrick thereafter sent to Sechnall to Rome for some of the relics of Paul and Peter and other martyrs, because of the rebuke he had given him. And those are the relics which are (now) in Armagh in the shrine of Paul and Peter.

So when Sechnall had finished composing this eulogy he went to show it to Patrick. When Sechnall came to Patrick he said to him: "The eulogy which I have made for a certain son of Life, I desire that thou wouldst listen to it." Said Patrick: "I welcome the praise of a man of God's household." This, then, is the beginning that Sechnall gave to his hymn, namely, *Beata Christi custodit*, so that Patrick should not understand for whom the hymn was made till its recital had come (to an end). Now when Sechnall said, "Maximus namque in regno caelorum," Patrick moved from place to place, and said, "How can a human being be greatest in the kingdom of heaven?" Sechnall said: "The superlative is here

Lebar  
Brecc,  
p. 238 a,  
col. 2,  
line 35.

possituo est híc [superlatius]. *No* is do ilib acheneoil fen dorróisce." "Is maith infreca," ol*Patraic*.

INTan tra roscaich re Sechnall intimmon dogabail, isand dorocht fer *ocus* ben combiad leo do*Patraic* .i. gruth *ocus* imm. Bera[ch] nomen uiri et Bríg nomen 5 mulieris. Asbert *Patraic*, "tech," olse, "hingébhthar riaproind innimunsá ní bia terca mbí and." *Ocus* tech nua *immorro* hingébhthar prius, biaid tórruma *Patraic* conoemaib Erenn and imme, amal rofoillsiged sin doCholman Ela et ali[i]s cum eo, *ocus* amal ro- 10 foill[s]iged doChoemgein cum suis intan tanic asindeclais dia dómnaig isinprainntech et<sup>1</sup> ymnum hunc cantauit. Patricius cum multis patribus apparuit ei et ter cantauit. Et tunc quidam stultus dixit: "Cur canimus hunc ymnum sic?" Et dixit Coemgein: 15 "Ní maith sin," olse, "quia apparuit<sup>2</sup> nobis Patricius cum suis discipulis quandiu cantabamus ymnum."

O rosiacht intimmon dogabail, asbert Sechnall: "A lóg damsa," olse. "Rotbia," ol*Patraic*, ".i. allín la fil in anno, achubes de animabus peccatorum dodul 20 dochumm nime arinnimmon do denam." "Nígebsa sin," or Sechnall, "or is bec liumm *ocus* ismaith inmolad." "Rotfia," ol*Patraic*, "allín ló fil forcassal do chochaill allín peccthach dodul dochum nime arinnimon." "Nígeb," or Sechnall, "ar cia hiresach nabera lais inco- 25 ibessin dochumm nime cen comola fer amal tussa etir?" "Rotfia," ol*Patraic*, "morfessiur cacha dardáin *ocus* .x. da fer cacha sathairn dochumm nime do peccatachaib Erenn." "Is bec," or Sechnall. "Rotfia," ol*Patraic*, "cach oen gebus folige *ocus* foergi dodul 30 dochumm nime." "Nígebsa sin," or Sechnall, "ar is-

<sup>1</sup> MS. at.

| <sup>2</sup> MS. inserts ei.

for the positive. Or it is because he has surpassed many of his own race." "Good is the answer," saith Patrick.

Now when Sechnall had finished reciting the hymn, there came a man and a woman having food for Patrick, to wit, cheese and butter. Berach was the man's name. Brig the woman's. Quoth Patrick: "The house," saith he, "wherein this hymn shall be sung before dinner, scarcity of food will not be there." And a new house in which it shall be sung first of all, a watching of Patrick with Ireland's saints will be there about it. As that was manifested to Colman Ela and others with him, and as was manifested to Coemgen with his people when he came out of the church on a Sunday into the refectory, and recited this hymn. Patrick with many fathers appeared to him, and he recited it thrice. And then a certain foolish one said: "Why do we sing this hymn thus?" And Coemgen said: "That is not good," saith he, "because Patrick with his disciples appeared to us so long as we were reciting the hymn."

When the recital of the hymn had come to an end, Sechnall said: "A guerdon for it to me," saith he. "Thou shalt have," saith Patrick, "for composing the hymn, a number of sinners' souls to go to heaven the same as the number of days that there are in a year." "I will not take that," saith Sechnall, "for I deem that little, and the eulogy is good." "Thou shalt have (this)," saith Patrick, "for the hymn: the number of hairs that are on the chasuble of thy cowl, their number of sinners to go to heaven." "I will not take (it)," saith Sechnall: "for what believer, without praising at all a man like thee, will not take with him as many as that to heaven?" "Thou shalt have," saith Patrick, "of the sinners of Ireland seven every Thursday, and twelve every Saturday, to go to heaven." "It is little," saith Sechnall. "Thou shalt have (this)," saith Patrick: "every one who shall sing it on lying down and rising up to go to heaven." "I will

Lebar  
Brecc,  
p. 238 a,  
col. 2.

mor intimmun *ocus* ní cách *conicfa* amebrugud.”  
“Arath uile,” ol*Patraic*, “arna tri caiptelu dedinachu  
de.” “Deo gratias,” or *Sechnall*.

Dorairngert [p. 238 b, col. 1, line 1] intaingel do*Pa-  
traic* forsin Cruaich incetna .i. nem donti gebas fó- 5  
lige *ocus* fóergi natri caiptelu dédinha de, ut est:

‘Ymun dor[o]éga hitbiu bid luirech ditén dochách.’

ISE so cetna ymun doronad in*Eirinn*.

Ord abgitrech fil fair, more Ebreorum, sed non per  
omnia. Tri caip*til* .xx. fil and *ocus* .iiii. líne incach 10  
caip*tiul* *ocus* .xu. sillaba incach líne . et si quis inuen-  
erit plus minusue in eo error est. Atatt dá inud *no*  
atri hifil inand (leg. immun?) sine sensu sed causa  
rithmi, et reliqua.

Similitudine Moysi dicentis ‘Audite celi qui loquar’<sup>1</sup> 15  
et *Dauid* dicentis<sup>2</sup> ‘Audite haec, omnes gentes.’

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<sup>1</sup> Deut. xxvii., 1–43.

| <sup>2</sup> MS. dicentes.

not take thát," saith Sechnall, "for the hymn is long, and not every one will be able to remember it." "All its grace," saith Patrick, "(shall be) on the three last chapters of it." "Thanks be to God," saith Sechnall.

On the Cruach <sup>1</sup> the angel promised the same thing to Patrick, to wit, heaven to him who shall sing, on lying down and rising up, the three last stanzas of it, as is [in Fíacc's hymn <sup>2</sup>]

'The hymn thou hast chosen in thy life-time will be a corslet of protection to every one.'

This is the first hymn that was made in Ireland.

It is in alphabetical order, after the manner of the Hebrews, but not throughout. There are twenty-three stanzas in it, and four lines in each stanza, and twelve syllables in each line. And if any one find more or less in it there is a mistake. There are two or three places in which the hymn is meaningless, but this is for sake of the rhythm, &c.

(The beginning is) after the manner of Moses, saying, *Audite caeli qui loquor*, or of David, saying, *Audite haec omnes gentes*.

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<sup>1</sup> i.e., Croagh Patrick : v. supra pp. 112-118.

<sup>2</sup> See above, p. 411, v. 26.

## FÍACC'S HYMN.

Franciscan      Fíacc Sleipte dorónai inmoladsa doPhatraic. InFíac-  
 Liber      sin, dano, mac eside mac Ercha mic Bregain mic Dare  
 Hymno-      Barraig, otát Oe-Barche, mic Cathair Mo[i]r. Dalta dano  
 rum, p. 36. inFíacsín doDúbthach mac hui Lugair, ardfile hErend 5  
 heside. INamsir Lóegaire mic Neill *ocus Patraic*  
 doronad. *Ocus* isé inDubthachsín atraracht ria*Patraic*  
 íTemraig iarnárad doLoegaire na roeirged nech remi  
 isintich. *Ocus* ba cara do Phatraic he osein immach,  
*ocus* robatsed som oPhatraic iarsín. Luid dano Pa- 10  
*traic* fecht co tech inDubthaigsín iLaignib. Ferais  
*iarum* Dubthach failte moir fri*Patraic*. Atbert Pa-  
*traic* fri Dubthach: "Cuinnig damsa," olse, "fer graid  
 sochenelach sobéssach, oen[s]étche *ocus* oenmac ocai  
 tantum." "Ced aracuinchisiu sein?" olDubthach<sup>1</sup> "i. 15  
 fer in chrothasín?" Ol-Patraic:<sup>2</sup> "diadul fograduib."  
 "Fiac sin," olDubthach, "*ocus* dochoidsíde forcuairt  
 iConnactaib." INtan, tra, batar forsnabriathrasa, isand  
 tanic Fiac *ocus* achuairt leis. "Atá sund," olDub-  
 thach, "inti roimradsem." "Ciabeith," ol*Patraic*, "bes 20  
 niba hail do quod diximus?" "Dentar trial mober[r]-  
 thasa," olDubthach. "conaccadar Fiac." Otchonnair[c],  
 tra, Fiac sin roiarfaig: "ced trialtar?" olse. "Dub-  
 thach dobachaill," arseat. "Esbach sin," arse, "arnifil  
 inhErind filid alethet." "Notgebtha darahesi," olPa- 25  
*traic*. "Islugu moesbaidse ahErind," olFiac, "*quam*  
 Dubtha[ch]." Tall, tra, *Patraic* aulchai doFiac tunc.

<sup>1</sup> MS. ol*Patraic*.| <sup>2</sup> MS. Oldubthach.

Fíacc of Sletty made this eulogy for Patrick. That Fíacc, then, was son of Erc, son of Bregan, son of Dare Barraig (from whom are the Húi Barrche),<sup>1</sup> son of Cáthair Mór. A pupil, then, was that Fíacc of Dubthach macculgair: chief poet of Ireland was he. In the time of Loegaire, son of Niall and of Patrick, was it made.<sup>2</sup> And it is that Dubthach who rose up before Patrick in Tara, after Loegaire had said that no one should rise up before him in the house. And he was a friend of Patrick's thenceforward, and he was baptized by Patrick afterwards. Now Patrick once went to that Dubthach's house in Leinster. Then Dubthach made great welcome to Patrick. Patrick said to Dubthach: "Seek for me," saith he, "a man of rank, of good family, moral, having only one wife<sup>3</sup> and one child." "Why seekest thou that?" saith Dubthach, "namely, a man of that kind?" Saith Patrick, "For him to enter orders." "Fíacc is that," saith Dubthach, "and he has gone on a circuit in Connaught." Now when they were thus talking<sup>4</sup> then came Fíacc and his circle with him. "Here," saith Dubthach, "stands he of whom we were thinking." "How will it be," saith Patrick, "if what we have been saying is not pleasing to him?" "Proceed to tonsure me," saith Dubthach, "so that Fíacc may see." So when Fíacc saw that he asked: "What is being proceeded with?" saith he. "To tonsure Dubthach," say they. "That is idle," saith he, "for there is not in Ireland a poet his equal." "Thou wouldst be taken in his stead," saith Patrick. "The loss of me," saith Fíacc, "is less to Ireland than Dubthach."<sup>5</sup> So Patrick shore his beard

<sup>1</sup> Colgan inserts 'in Lagenia.'

<sup>2</sup> This sentence seems an interpolation.

<sup>3</sup> 1 Tim. iii. 2.

<sup>4</sup> lit. "on these words.

<sup>5</sup> The construction is very rude. The meaning of course is that Ireland can spare me (as a poet) better than Dubthach.

Franciscan *Ocus* tanic rath mór fair iarsein. *Ocus* [rolég] innord  
 Liber neclastacda uile inoenaidche vel .xu. diebus ut alii  
 Hymno-  
 rum, p. 36. ferunt. *Ocus* cõtartad *grad* nepscuip fair, *ocus* conidhe  
 as ardepscop Lagen osein ille *ocus* achomarba diaheis.

Loc dno (*sic*) Duma Gobla friSleipte aniarthuaid. 5  
 Tempus vero Lugdach mic Lóegaire, arishe barí  
 hÉrend tunc. Causa vero armolad *Patraic*. *Ocus* is  
 iarna ec doronad, ut ferunt quidam auctores.

1. Génair *Patraic* inNemthur, issed adfét hiscelaib, 10  
 maccan sembliadan dé[a]c<sup>1</sup> intan dobreth foderaib.
2. Succat aainm hitubrad,<sup>2</sup> cid aathair bafisse,<sup>3</sup>  
 mac Calpuirnd maic Otidi, hoa deochain Odissi.
3. Bai sebliadna hifognam, maisse dóine<sup>4</sup> nistomled.  
 batar ile Kothraige cetharthrebe diafognad. 15
4. Asbert Uictor frigniad Milcon tessed<sup>5</sup> fortonna:  
 forruib achoiss forsindleic, maraid diaæs,<sup>6</sup> nibronna.
5. Dofaid tarElpa huile, De mair, ba amra<sup>7</sup> retha!  
 conidfarcaib<sup>8</sup> laGerman andes indesciurt Letha.

<sup>1</sup> deac, T. (i.e. the Trinity College *Liber Hymnorum*, E. 4. 2).

<sup>2</sup> itubrad, T.; hitrubhrad, Colgan.

<sup>3</sup> bafissi, T.

<sup>4</sup> MS. doine.

<sup>5</sup> mil contessed, T.

<sup>6</sup> aes, T.

<sup>7</sup> amru, T.

<sup>8</sup> conidfarggaib, T.



from Fiacc then. And great grace came on him thereafter. And he read all the ecclesiastical *ordo* in one night, or fifteen days, as others declare. And a bishop's rank was conferred on him, and it is he that is chief bishop of Leinster thenceforward and his successors after him.

The Place, moreover, was Duma Gobla, to the northwest of Sletty. But the Time (was that of) Lugaid son of Loegaire, for it is he that was king of Ireland then. The Cause was for praising Patrick. And after his death it was made, as certain authors declare.

1. Patrick was born in Nemthor,<sup>1</sup> this hath been declared in stories :  
A boy of sixteen years when he was brought (hither) in tears.
2. Sucat (was) his name that was first given ;<sup>2</sup> as to his father, he was, (it is) to be known,  
Son of Calpurn, son of Potitus, grandson of Deacon Odisse.
3. He abode six years in bondage : men's<sup>3</sup> food he consumed it not.  
Many were they whom Cothraige<sup>4</sup> of-four-households served.
4. Said Victor to Miliuc's bondsman<sup>4</sup> that he should go over the waves :  
He set his foot upon the flagstone ; its trace remains : it wears not away.
5. He went over all Albion : great God, it was a marvel of a course !  
Till he left himself with Germanus in the south, in the southern part of Letha.

<sup>1</sup> *Nemthor*, *Tertia Vita*, c. 4, which is phonetically = *Nemptodorum* (Greg. Tur.), anciently *Nemetodurum*, now *Nanterre* at foot of Mont Valérien, about seven miles from Paris.

<sup>2</sup> *hitubrad* seems = *chita-túberad*. So Colgan, *Tr. Th.* p. 1, "primò impositum est."

<sup>3</sup> *nempè gentiliū*, Colgan.

<sup>4</sup> i.e. Patrick, see above, pp. 16, 19.

Franciscan  
Liber  
Hymno-  
rum, p. 36.

6. IN insib Mara Torrian áinis, indib adrimi :  
legais canóin laGerman, ised adfiadat lini.
7. Dochum nErend dodfētis aingil De hifithisi :  
menic itchíthe ifisib<sup>1</sup> dosniefed arithisi.
8. Ropochobair dondÉrind<sup>2</sup> tichtu Patraic forochlad. 5  
roclos cian son aŋarma maccraidi<sup>3</sup> caille Fochlad,
9. Gadatar cotissed<sup>4</sup> innóeb aranimthised lethu,  
aratintarad<sup>5</sup> ochloen tuatha hÉrend dobethu.
10. Tuatha hÉrend tairchaintais dosniefed sithlaith nua,  
meraid coti aniartaige,<sup>6</sup> bidfás tír Temrach túa. 10
11. A druid arLoégaire<sup>7</sup> tichtu Phatraic nicheiltis :  
[p. 37] rofirad ind[f]aitsine innaflatha asbeirtis.
12. Baleir Patraic combebai,<sup>8</sup> basab innarba clóeni,  
ised túargaib a[f]eua súas de sechtreba dóeni.<sup>9</sup>
13. Ymmuin ocus abcolips,<sup>10</sup> natricoicait<sup>11</sup> noscanad, 15  
pridchad, batsed, arniged, demolad Dé nianad,
14. Nicongebed uacht síne dofess<sup>12</sup> aidche illinnib :  
fornim consena arige, pridchaiss fríde indinnib.<sup>13</sup>

<sup>1</sup> atchithi hifisib, T.

<sup>2</sup> donderinn, T.

<sup>3</sup> aŋarma macraide, T.

<sup>4</sup> cotíssad, T.

<sup>5</sup> aratintarrad, T.

<sup>6</sup> Sic. F. and Colgan : *co de aiartaige*, T. Both lections are corrupt. Read *codia nerdathe*, where

*erdathe* is a gen. sg. glossed by iudicii, *supra*, p. 308, l. 8.

<sup>7</sup> fríloegaire, T.

<sup>8</sup> combeba, T.

<sup>9</sup> dóine, T.

<sup>10</sup> Sic, T.; abcoilps, F.

<sup>11</sup> natricoicat, T.

<sup>12</sup> sini doféiss, T.

<sup>13</sup> inuib, T.

6. In the isles of the Tyrrhene sea he fasted ; therein he  
ponders :  
He read the canon with Germanus : this is what  
books<sup>1</sup> declare.
7. Unto Ireland God's angels were bringing him in (his)  
orbit :  
Often was it seen in visions that he would come again  
to it.
8. A help to Ireland was Patrick's coming which was  
heeded (?) :  
Afar was heard the sound of the cry of the children  
of Fochlad's wood.
9. They prayed that the saint would come, that he  
would walk with them.  
That he would convert Ireland's tribes from evil to  
Life.
10. Ireland's tribes were prophesying that a new long  
reign would come to them,  
That it would remain till the Day of Doom, that  
silent Tara's land would be waste.
11. His wizards concealed not from Loegaire Patrick's  
coming :  
The prophecy of the reign whereof they spake was  
verified.
12. Pious was Patrick till he died : he was a strong ex-  
peller of evil.  
It is this that upraised his goodness up beyond men's  
tribes.
13. Hymns and apocalypse, the three fifties<sup>2</sup> he used to  
sing them.  
He preached, baptized, prayed, from God's praise he  
rested not.
14. The weather's cold kept him not from staying at  
night in riverpools :  
That he might win his kingdom in heaven, he preached  
by day on hilltops.

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<sup>1</sup> lit. lines.

| <sup>2</sup> i.e., the 150 psalms.

- Franciscan 15. HiSlán tuaith Benna Bairche, nisgebéd tart nalia,  
Liber canaid cet salm cechnaidche, doríg aingel fognia,<sup>1</sup>  
Hymno- rum, p. 37.
16. Foid forleic<sup>2</sup> luim iarum ocus cuilche fiuch imme,  
bacorthe a[f]rithadart, niléic achorp itimme.
17. Pridchad soscéla dochách, dogníth mór ferta<sup>3</sup> ilethu :<sup>5</sup>  
íccaid luseu latruscu, mairb dosfuisced<sup>4</sup> dobethu.
18. *Patraic* pridchais doScottaib, rochés mor sêth illethu  
immi cotisat<sup>5</sup> dobráth incach dosfuc dobethu.
19. Meicc Emir, meicc Erimon, lotar huile lacísel,  
fosrolaic intarmchossal isinmórchuthe nísel. 10
20. Condatánic<sup>6</sup> intapstal, dofaith gith gæthe déne,  
pridchais trífichte<sup>7</sup> bliadan croich Crist dothua-  
thaib<sup>8</sup> Féne.
21. Fortuáith hÉrend bai temel, tuatha adortais síde,<sup>9</sup>  
níchráitset<sup>10</sup> infírdeact innatrinote<sup>11</sup> ffire. 15
22. INArd Macha fil rígi,<sup>12</sup> iscian doréract Emain,  
iscell mór Dún Lethglaisse, nímdil ciddithrub Temair.
23. *Patraic* diambóí illobra adcobra dul doMache :  
dolluid aingel arachend, forset immedon lathe.
24. Dofaith fadess coUictor, bahe aridralastar, 20  
lassais inmuine<sup>13</sup> inbai, asintein adgalastar.<sup>14</sup>

<sup>1</sup> fogniad, T.<sup>2</sup> Foid forleice, T.<sup>3</sup> mórferta, T.

dosfuisced, T.

<sup>5</sup> contíssat, T.<sup>6</sup> Condathanic, T.<sup>7</sup> trífichte, T.; trífichthe, F.<sup>8</sup> dothuathaib, T.<sup>9</sup> sídi, T. ; idla, F.<sup>10</sup> nícreitset, T.<sup>11</sup> innatrinóite, T.<sup>12</sup> ríge, T.<sup>13</sup> Sic, T. ; immune, F.<sup>14</sup> asinten adgladastar, T.

15. In (the fountain) Slán, in the region of Benna Boirche,  
     which neither drought nor flood affected,  
     He sang a hundred psalms every night, to the angels'  
     King he was a servant.
16. He slept on a bare flagstone then, with a wet mantle<sup>7</sup>  
     round him,  
     A pillar-stone was his bolster : he left not his body  
     in warmth.
17. He preached the Gospel to every one : he wrought  
     great miracles far and wide.  
     He healed the halt with the lepers : the dead he  
     raised them to life.
18. Patrick preached to the Scots : he suffered much  
     labour far and wide  
     That around him they might come to judgment,  
     every one whom he brought to life.
19. Sons of Eber, sons of Erem, all went with the Devil :  
     The transgression cast them down into the great low  
     pit :
20. Till the apostle came to them : he went the way of  
     a rushing wind :  
     He preached for three score years Christ's cross to  
     the tribes of the Féni.
21. On Ireland's folk lay darkness : the tribes worshipped  
     elves :  
     They believed not the true godhead of the true  
     Trinity.
22. In Armagh there is the kingdom : it long ago deserted  
     Emain;  
     A great church is Dún Leth-glasse : that Tara is a  
     waste is not pleasant to me.
23. When Patrick was in sickness he desired to go to  
     Armagh.  
     An angel went to meet him on the road in the middle  
     of the day.
24. He fared southward to Victor : he it was that set  
     him in motion :  
     The brake wherein he (Victor) was flamed : out of  
     the fire he called :

Franciscan  
Liber  
Hymno-  
rum, p. 37.

25. Asbert : "ordan' doMache, doCrist atlaigthe buide,  
dochum nime mosraga,<sup>1</sup> roratha duit doguide.
26. "Ymmon doroega itbiu, bidlurech diten dochách :  
immut illathiu mesa<sup>2</sup> regait fir hErend dobrath."
27. [p. 38] Anaiss Tassach diaéas intan dobert commain<sup>3</sup> 5  
dó,  
asbert mosnicfed<sup>4</sup> Patraic, briathar Tassaig nirbugó.
28. Samaiges crích friaidchi arnacatea lés oca :<sup>5</sup>  
cocend bliadne báí soilse, bahe sithlaithe fota.<sup>6</sup>
29. INcath fecta imBethrón frituaith Canán<sup>7</sup> lamacc Nún, 10  
assuith<sup>8</sup> ingrian friGabón, issed adfét<sup>9</sup> littri dúin.
30. Húair assuith<sup>8</sup> lahIessu ingrian fribás innaclóen,  
ciasuthrebrech bahuisse soilse frihetsect nanóeb.
31. Clérích hÉrend dollotar dairi Patraic ascechsét,  
son incéuil fosrolaie<sup>10</sup> contuil cách úadib forset. 15
32. Anim Patraic friachorp isiarséthaib roscarad,  
aígeil Dé icétaidche aridfetis cenamad.
33. INTan conhualai Patraic adella inPatraic naile,  
ismalle connucaibset<sup>11</sup> dochum nísu meicc Maire.
34. Patraic cenairde nuabair,<sup>12</sup> bamór domaith roménair. 20  
bith ingellius<sup>13</sup> maicc Maire, basen<sup>14</sup> gaire ingénair.  
Genair.

<sup>1</sup> mosrega, T.

<sup>2</sup> innessa, T.

<sup>3</sup> comman, T.

<sup>4</sup> monicfid, T.

<sup>5</sup> arnacaite les occai, T.

<sup>6</sup> fotai, T.

<sup>7</sup> kannan, T.

<sup>8</sup> assoith, T.

<sup>9</sup> adfeit, T.

<sup>10</sup> fosrolaich, T.

<sup>11</sup> connucabsat, T.

<sup>12</sup> núabar, T.

<sup>13</sup> beith ingéillius, T.

<sup>14</sup> basén, T.

25. He said: "Primacy to Armagh: unto Christ offer thanks:  
To heaven thou wilt soon come: thy prayers have been granted to thee.
26. The hymn<sup>1</sup> thou hast chosen in thy lifetime will be a corselet of protection to every one.  
Around thee on Doomsday Ireland's men will come for judgment."
27. Tassach remained after him, when he had given the communion to him.  
He said that Patrick would soon go: Tassach's word was not false.
28. He (Patrick) put an end to night, for light was not consumed with him:  
To a year's end bided radiance, this was a long continuous day.
29. At the battle fought on Beth-horon against Canaan's folk by Nun's son,  
The sun rested at Gibeon, this is what histories tell us.
30. Since the sun rested with Joshua at the death of the wicked,  
Though it be thrice as strong, meet is radiance at the decease of the saints.
31. Ireland's clerics went by every road to wake Patrick:  
The sound of the chanting cast them down so that each of them slept on the way.
32. Patrick's soul from his body, it is after pains it was separated:  
God's angels on the first night were playing to it without resting.
33. When Patrick went he visited the other Patrick:  
Together they ascended to Jesus, Mary's Son.
34. Patrick without a sign of vainglory, it was much of good that he thought.  
He was in the service of Mary's Son,—that was the pious duty in which he was born.

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<sup>1</sup> i.e. Secundinus' hymn, *supra*, p. 386.

## NOTES FROM THE FRANCISCAN LIBER HYMNORUM.

\* \* \* These notes (now partly illegible) are on the margins of pp. 36, 37, 38.)

Franciscan Line 1. 'INNemthur' .i. cathir sen fil imBretnaib  
Liber tuascirt .i. Ail Cluade.<sup>1</sup> 5  
Hymno-  
rum, p. 36.

1. 3. 'Succat' .i. bretnas sen, deus belli, vel fortis belli a laten, uaire su isinbretnais isfortis, acht cat isbellum.

Succat mac Calpuirnd. ISsé seo genelach Patraic mic Calpuirnd, mic Potide, mic Odisi, mic Gorniad, 10 mic Mercuid,<sup>2</sup> mic Ota, mic Muric, mic Oric (?), mic Leo, mic Maxim, mic Hencreti, mic Fe(rin)i, mic Britti, [a] quo sunt Bretani<sup>3</sup> nominati.

Multa Patricius habuit nomina ad similitudinem Romanorum nobilium .i. Succet, cetus, suum nomen 15 baitse a parentibus suis. Codrige aainm inna doere inErind. Magonius .i. magis agens quam caeteri monachi, aainm icafoglaim icGerman. Patricius aainm fogradaib, ocus is Celestinus co[m]arba Petair dorat fair.<sup>4</sup> 20

1. 5. 'Bai se bliadna' (.i.) robai (inadóeri) sebliadna fointamail na iubile bicce Ebreorum. ISse seo fochond adoere. Patraic ocus a aathair .i. Calpuirnn, Conces immorro amathair ingen Ocmuis, et quinque sorores eius .i. Lupait ocus Tigris ocus Liamain ocus Darerca et 25 nomen quintae Cinnenum; frater eius .i. dechoin Sannan, dochuatar ule aBretnaib Ailcluade darmuir nIct fodes forturus coBretnaib Armuire Letha .i. coBretnaib Ledach, arrobatar brathair doib and intansen, ocus

<sup>1</sup> Referring to the words *fodéraib* in l. 2, Colgan (*Trias Thaum.*, p. 4) gives the following translation of a note now illegible: *Aerumnarum eius causa fuit, quod Pater et Mater interfecti fuerint, et ipse ductus fuerit captiuus in Hiberniam, ubi mansit in seruitute.*

<sup>2</sup> Colgan (*Trias Thaum.*, p. 4) read this name 'Menchrid,' Dr. Todd, (*St. Patrick*, p. 393, note 1,) 'Mencruid,' Count Nigra, Merchuid.

<sup>3</sup> perhaps Britain.

<sup>4</sup> Colgan treats this as a note on line 6.



'In Nemthor,' that is a city which is in North Britain, namely Ail Clúade ('Rock of Clyde').

'Succat,'<sup>1</sup> that is British : 'deus belli' or its Latin is 'fortis belli,' for *su* in the British is 'fortis,' but *cat* is 'bellum.'

Sucat son of Calpurn. This is the genealogy of Patrick : son of Calpurn, son of Potid, son of Odisse, son of Gorniad, son of Mercuid, son of Ota, son of Muric, son of Orric, son of Leo, son of Maxim, son of Hencretus, son of Ferinus, son of Brittus, from whom the Britons have been named.

Many names had Patrick after the manner of Roman nobles, to wit, Sucat, first, was his baptismal name (received) from his parents. Cothrige was his name in his bondage in Ireland. Magonius, that is *magis agens* than other monks, was his name while studying with German. Patricius was his name when ordained, and it was Celestinus, a successor of Peter, that conferred it upon him.

'He was six years,' that is, he abode in his bondage six years after the manner of the Little Jubilee of the Hebrews.<sup>2</sup> This is the cause of his bondage. Patrick and his father, namely, Calpurn, Concess his mother, a daughter of Ocmus, and his five sisters, namely Lupait and Tigris and Liamain and Darerca and the name of the fifth Cinnenum, (and) his brother Deacon Sannán, all went from the Britons of Ail-Clúade over the Ictian sea southwards on a journey to the Britons of Armorica, that is to the Letavian Britons ; for there were relatives of theirs there

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rectius *Sucat*, now *hygad* 'warlike.'  
See Exod. xxi., Deut. xv. 12.

Franciscan Liber Hymnorum, p. 36. ba do [F]ranccaib dano mathair inna clainne .i. Conces, *ocus* basiur side cobnesta do Martan. Isí sen amser robatar *secht* meic Sectmaide .i. rig Bretan, forlongais oBretnaib. Doronsat *tra* creich móir imBretnaib<sup>1</sup> Armuire Letha, ubi Patricius cum familia fuit, *ocus* 5 rogonsat Calpuirnn and sen, *ocus* tucsat Patraic *ocus* Lupait leo dochum nErend, *ocus* rorecsat Lupait iConaillib Muirthemne *ocus* Patraic ituascert Dal Araide.

l. 7. 'Asbert Victor' frigniad' .i. atrubairt Victor .i. angel communis Scotticæ gentis sein. Quia Michael 10 angelus Ebraeorum gentis ita, Victor Scottorum: ideo curauit eos per Patricium.

['Milcon'] genetius est hic. Michul [leg. Miliuc?] mac huiBuain rí tuaiscirt Dal Araide.

l. 8. 'Forruib achoiss' .i. irricht eoin ticed Victor ain- 15 gel coPatraic intan roboi ic ingaire muce Milcon meic hui Buan inArcail .i. nomen uallis magnæ insen ituáscuirt Dal Araide icSléib Mis, *ocus* iSciric<sup>2</sup> sainriud tie[ed] cucai: eclesia sen hodie in ualle illa, *ocus* maraid slicht achoss beos forsincloich. *Ocus* asbert Victor 20 fris: "Ismithig duit," olse, "dul darmuir do foglaim, arisduit rochind Dia coroptu bas forcetlaid dolucht nahindsesa iartain." "Niregsa," olPatraic, acsi diceret . . . co . . . domino meo." "Eirgsiu," arintangél, "*ocus* iarfaig dó." Dochuaid, *tra*, 25 Patraic *ocus* roiarfaig dó, *ocus* nifuair deonugud acht madoberad bruth oir bad cutrumma riacend dó. Asbert Patraic fris: "Darmodebroth, istualaing<sup>3</sup> Dia sen mad ail do:" genus iuramenti sen laPatraic, acsi diceret "Dar mo Dia bratha." Luid Patraic forculu 30

<sup>1</sup> The scribe here erroneously repeats *imbretnaib*.

<sup>2</sup> i.e., leg. iScirit.

<sup>3</sup> MS. seems istuleang.

at that time, and besides, the mother of the children, namely Concess, was of the Franks and she was a near female relation of [Saint] Martin's. That was the time at which seven sons of Sectmaide, king of Britain, were in exile from Britain. So they made a great foray on the Britons of Armorica, where Patrick was with his family, and they slew Calpurn there, and they brought Patrick and Lupait with them to Ireland, and they sold Lupait in Conaille Muirthemne and Patrick in the north of Dalaradia.

'Said Victor to the slave,' that is, said Victor, to wit, the common angel of the Scotie race. Because Michael was the angel of the race of the Hebrews,<sup>1</sup> so Victor was of the Irish. Hence he cared for them by means of Patrick.

'Milcon.' This is a genitive. Miliuc son of Ua-Búain, king of the north of Dalaradia.

'He set his foot.' In a bird's shape the angel Victor was wont to come to Patrick when he was herding the swine of Miliuc, son of Ua-Búain, in Arcal,<sup>2</sup> that is the name of a large valley in the north of Dalaradia by Sle-mish, and in Scirit<sup>3</sup> especially he was wont to come to him. That is a church nowadays in that valley, and the trace of the angel's feet still remains on the stone. And Victor said to him: "It is time for thee," saith he, "to go oversea to learn, since for thee God hath determined that thou shouldst afterwards be teacher of the folk of this island." "I will not go," saith Patrick, as if he said ["until I get leave] from my master." "Go thou," saith the angel, "and ask him." So Patrick went and asked him; but he could not get (his) consent, unless he should give him a mass of gold as large as his head. Patrick said to him: "By my *debroth*," (that was a kind of oath which Patrick used, as if he said 'by my God of Judgment'<sup>4</sup>) "God is able for that if He wishes." Patrick returned, went back again to his swine in the wilderness, and declared unto Victor all his

<sup>1</sup> See Daniel x. 21; xii. 1. Michael, Ebreisce folces caldor, *Homes of the Anglo-Saxon Church*, i. 518.

<sup>2</sup> Now the valley of the Braid, Reeves, *Ecc. Ant.*, p. 83, note c.

<sup>3</sup> Now the parish of Skerry, *ibid*.

<sup>4</sup> Rectius 'by my God's doom.'

Franciscan coa mucna<sup>1</sup> isindithrub doridise, *ocus* adfét do Victor  
 Liber omnia uerba domini sui. Asbert intängel fris: "Lensu  
 Hymno- rum, p. 36. intore ut, *ocus* dochelaid bruth nóir asintalmáin, *ocus*  
*beirsiu* lat é dottigernu."<sup>2</sup> Et sic factum est. *Ocus* tuc  
 intängel inni *Patraic*. .lx. míle inoenlo uel .c. ut alii 5  
 dicunt .i. otha Sliab Mis inDal Aroide co Cill Cian-  
 na(in) q . . . for bru Boinne atuaíd friManistir anair.  
*Ocus* rorec Ciannan he frisna noere robatar icInbiur  
 Boinne ar dachore umai, *ocus* tuc less iat fri fraigid  
 athige. (Rolen)sat allama<sup>3</sup> dib *ocus* lama amuintiri, 10  
 et ille penituit et absolutus est. P . . . duxit et a  
 n[a]utis eum in libertatem<sup>4</sup> [ ], et baptizatus  
 est Ciannan a Patricio postea.

l. 9. 'Dofaid' .i. rofaid no rofuc Dia no . . .

Cinnas do . . arad darAlpain? (ni anse.) d(o) 15  
 Bretnaib rofuc intängel commad darAlpain dano bad-  
 chóir and .i. darSliab nElpa, arrobo [Alba] ainm do  
 inis Bretan ule ollim.<sup>5</sup>

p. 38.

l. 10. Germanius abb nacathrach cui nomen est  
 Altiodorus, isoccai roleg *Patraic*, *ocus* Burguinna 20  
 ainm nacennaidche ita illa (ciuitas). Indesciurt Etail  
 nobeth prouincia illa, sed uerius conid i[n]Gallaib  
 itá.

Tanic, trá, German imBretnaib dodichor eirse Pelaig  
 esse, quia creuit<sup>6</sup> multum in se, et sic uenit, cum 25  
 Patricio et aliis multis oc(cai). Oroboi, trá, iccadichor  
 commor ifoss isand rocúala inneres cetna do[f]orbairt  
 inna cathraig diaeis, *ocus* dochuatar do sair, sesem

<sup>1</sup> Sic : read mucca.

<sup>2</sup> MS. late dotigernu.

<sup>3</sup> Read *aláma*.

<sup>4</sup> The MS. is here almost illegible.  
 See Quarta Vita, c. 22.

<sup>5</sup> This must be the note to which  
 Colgan (*Trias Thaum.*, p. 6) refers  
 as follows: "In margine notatur  
 quod per *Alpa* in textu, intelligen-  
 dum sit Alpes vel Albion." It is

followed by a Latin note of which  
 only this little can be read : *Alba* . .  
*Beda* dicit in principio suae his-  
 toriae Britania insola cui quon-  
 dam nomen erat Alban, eo quod  
 ea pars quam illi tenuerunt suo  
 uocabulo nominauerunt et uetus  
 nomen . . uerunt . . mansit.

<sup>6</sup> MS. creauit.

master's words. Said the angel to him: "Follow yon boar, and he will root a mass of gold out of the ground, and take it with thee to thy master." And thus was it done. And in one day the angel carried Patrick sixty miles (or a hundred, as some say), that is from Slemish in Dalaradia to Cell Ciannain on the northern shore of the Boyne to the east of Monaster(boice). And to the shipmen who were biding in Boynemouth Ciannan sold him for two caldrons of brass, and brought them [and hung them] against the wall of his house. His hands clave to them, and the hands of his household. So he repented and was loosed . . . . . and Ciannan was afterwards baptized by Patrick.<sup>1</sup>

'*Dofaid*,' that is, he sent, or God carried him, &c.

How . . . . to say it 'over Albion'? Not hard. Over Britain the angel brought him, so that 'over Albion' was proper there, that is, over the mount of Albion (= Drumalban), for Albion was formerly a name for the whole island of Britain.

Germanus, abbot of the city named Altissiodorum,<sup>2</sup> it is with him that Patrick read, and Burgundia is the name of the province in which that city stands. In the south of Italy that province used to be, but it is more correct to say that it is in the Gauls.

So Germanus came into Britain to expel therefrom the Pelagian heresy, because therein it had much increased. And he came there, with Patrick and many others<sup>3</sup> by him. So when he was mightily expelling it on this side, then he heard that the same heresy was increasing in his city after him. So they went east-

<sup>1</sup> See supra p. 22, lines 11-29. Colgan here has: 'Sed mox illum facti pœnituit, et illicò absolutus est: et tunc Patricius a nautis liberati restitutus est.'

<sup>2</sup> Auxerre.

<sup>3</sup> According to the legend of S. Genovefa, S. Lupus of Troyes accompanied Germanus.

Franciscan *ocus* Patraic lais, *ocus* nicoemnactar adíchor úadib  
 Liber IS and asbert German fri Patraic: "Cid dogenam  
 Hymno- rum, p. 38. friuso[m]?" olse. Asbert Patraic: "Troscem," arse,  
 cocend .iii. laa *ocus* .iii. naidche indorus nacathrach  
 forru, *ocus* mani cotuat<sup>1</sup> iudicet<sup>2</sup> Deus super se." 5  
 Immiarmerge, tra, na tresi aidche (?) isand rosluic in-  
 talam ciuitatem cum suis habitatoribus; *ocus* isand  
 ita inchathir nunc ubi clerici ieiunauerunt<sup>3</sup> .i. Ger-  
 manus et Patricius cum suis.

p. 36. 'Letha' .i. Latium quæ Italia dicitur eo quod [ibi] 10  
 latuit Saturnus<sup>4</sup> fug[i]lens Iouem. Sed tamen Ger-  
 manus erat in Gallis, ut Beda dicit. Lethaig .i. in  
 latitudine in australe parte Gallorum iuxta mare  
 Tirren(um).

l. 11. 'Insib.' Posterius hoc quam quod sequitur. 15

p. 38. l. 12. Iarlegind tra na(canone) do Patraic laGerman  
 (*ocus*) induird (eclastacda) . . . . . friGerman . .  
 . . ifisib . . . . . (toch)uriud do . . . . . guth na-  
 macraide . . . . . "ad Celestinum co-  
 tarta grada fort, arise aschoir (?) dia tabairt." Venit 20  
 ergo Patricius ad eum, et nec ei honorem dedit, ar  
 rofaid Palladium ante ad Hiberniam ut doceret eam.  
 Venit (ergo Palladius) in Hiberniam coragaib port in  
 Uib Garchon iFortuathaib Lagen, *ocus* coro[f]othaig  
 ecaillse intib .i. Tech na Romanach *ocus* Cill Fine et 25  
 alias. Noco (dorata) tra failte már [?] dó illic, con-  
 deochaid uad fortimchell Erend . . . . fotuaid, *ocus*  
 docoid anbtine mar dó, coroact cocend airterdescer-  
 dach inModaibg (?), *ocus* rofotaig cill and, Fordun  
 ahainm, *ocus* Pledius nomen eius ibi. 30

<sup>1</sup> Sic Nigra : this should be *com-  
 thóat* : the MS. is here very obscure.  
 Colgan renders it : et nisi sic ser-  
 penti occurratur malo, iudicium  
 suæ causæ esse Deo relinquendum.

<sup>2</sup> MS. indicat.

<sup>3</sup> MS. ieiunanerunt.

<sup>4</sup> MS. saturnum.

ward, he and Patrick with him, and they could not cast it away from them. Thus said Germanus to Patrick: "What shall we do unto them?" saith he. Said Patrick: "Let us fast upon them," saith he, "to the end of three days and three nights, before the city, and unless they turn, let God deliver judgment on them." So at nocturns, on the third night, then the earth swallowed up the city with its indwellers, and the city stands now where the clerics fasted, that is Germanus and Patrick and their companions.

'Letha,' that is Latium, which is also called Italy, so named because Saturn fleeing from Jupiter *latuit* there.<sup>1</sup> Howbeit Germanus was in the Gauls, as Beda saith. 'Letavians,' therefore, 'in latitudine' in the southern part of Gaul by the Tyrrhene sea.

'Islands.' This is later than that which follows.

Now after Patrick had read the canon with German and the ecclesiastical ordo, (he said) to German that he had (often) been invited in (heavenly) visions (and that he had heard) the voice of the children (from the wood of Fochlad. Germanus said, "Go) to Celestinus that he may confer orders upon thee, for he is proper to confer them." So Patrick went to him, but he did not give him that honour, for he had previously sent Palladius to Ireland that he might teach it. So Palladius came into Ireland, and he landed in Húi Garrchon in Forth of Leinster, and he founded churches therein, to wit The House of the Romans and Cell Fine and others. Now, great welcome was not given him there, so he fared forth around Ireland . . . to the north, and a mighty storm came to him, and he reached the south-eastern extremity of the Modad<sup>2</sup> (?), and he founded a church there, named Fordun, and 'Pledius' is his name there.

<sup>1</sup> See Verg. Aen. viii. 322 ; Ovid. Fast. i. 238.

<sup>2</sup> ad extremam partem Modhaidh versus Austrum, Colgan, *Tr. Th.*, 5 : Rohindarbad Pledius a hEirinn, *ocus*

tanig corafogain do Dia i Fordun isin Mairne ('Pledius was expelled from Ireland, and came to serve God in Fordun in the Mairne'), *Ir. Nennius*, ed. Todd, p. 106.

Franciscan Dochuaid, tra, Patraic ad insolas Terreni maris iar  
 Liber . . . . . fair a papa Celestino, et tunc inuenit  
 Hymno- . . . . .  
 rum, p. 38. bachaill Isu in insola quae dicitur Alanensis<sup>1</sup> . . . .  
 sleib Arnóin.

l. 13. Tainic, tra, Patraic (iterum) ad Germanum, et 5  
 narrauit ei omnia quae in noctibus uidebat. M(isit  
 ergo) Germanus (Patricium ad Celest)inum et Seges-  
 tium cum eo ut perhiberet testimonium propter se.  
 LX. bliadan robo lan do Patraic t(unc. Is iarum)  
 dano rocuala Celestinus Palladium (decessisse, et tunc 10  
 dixit) nec potest homo quidquam accipere in terra  
 nisi datum (ei fuerit desuper. Is ann rooirnded Pa-  
 traic in conspectu) Celestini et Teodosii iunioris regis  
 mundi. Amatorex Autissiodorensis episcopus (issé) dorat  
 grada fair for Patraic, ocus nirabe Celestinus (acht) 15  
 oensechtmain imbethai(d) iarnagrad do Patraic (ut  
 ferunt). Sixtus uero ei successit, in cuius primo  
 anno uenit Patricius in Hiberniam. Do . . . . side  
 . . . . moir fri Patraic ocus do(rat mór do th)assib  
 do ocus libra imdai. 20

p. 36.

l. 16. Rochuala tra Celestinus intan dorata grada  
 for Patraic clas namaccraide ocagairm. ISsi dano  
 inmacrad atberar híc .i. Crebriu ocus Lessu<sup>2</sup> ananmand  
 .i. di ingin Gleraind meic M. (In.?) meic Nene, ocus  
 itnoib indiu, ocus is Patraic dorigine ambaitsed ocus is 25  
 iCill Forcland friMuaid aniar ataat. Ocus ised so  
 atbertis abroind amathar: "Hibernenses omnes clamant  
 ad te," ocus rocluintea sen comenic dochaintain doib  
 fo Herind ule, uel usque ad Romanos.

Caille Fochlad. Caill Foclaid .i. ainm feraind fil 30  
 hinhUib Amalgada iniartartuasciurt Connact, ocus is  
 cell [and] indiu.

<sup>1</sup> leg. Aralanensis or Arelatensis?  
 and see supra, p. 302, l. 24. 'Insu-  
 la, 426 à 429, à Arles,' Migne, Dic-

tionnaire de Statistique Religieuse,  
 3me partie, Statistique monastique.  
<sup>2</sup> leg. Lesru?



So Patrick went to the islands<sup>1</sup> of the Tyrrhene sea after pope Celestinus' (refusal to confer orders) upon him, and there he found Jesu's Staff in the island<sup>2</sup> which is called Alanensis . . . . mount Arnon.<sup>3</sup>

So Patrick came again to Germanus and told him all that he had seen at night. Then Germanus sent Patrick to Celestinus, and with him Segetius that he might bear testimony concerning him. Sixty years had Patrick then completed. So then Celestinus heard that Palladius had died, and then he said: "No man can get anything on earth unless it hath been given to him from above." Then was Patrick ordained in the presence of Celestinus and Theodosius the younger, the King of the world. Amatorex, bishop of Auxerre, was he who conferred orders upon him [*i.e.* on Patrick]; and Celestinus was, they say, only one week alive after ordaining Patrick. But Sixtus succeeded him, and in Sixtus' first year Patrick came into Ireland. He showed much (kindness) to Patrick, and gave (many) relics to him and books in plenty.

Now when orders were conferred on Patrick, Celestinus heard the voice of the children acalling him. These are the children here mentioned, to wit, Crebriu and Lesru are their names, that is, two daughters of Glerand son of . . . . son of Nene, and they are saints to-day. And it is Patrick that baptized them, and in Cell Foreland to the west of the Moy (their remains) are. And this is what they said out of their mother's womb: "All the Irish are crying unto thee." And they were often heard repeating that, throughout all Ireland or even as far as Rome.

'Wood of Fochlad.' Caill Foclaid is the name of the district which is in Tirawley, in the north-east of Connaught, and there is a church there to-day.

<sup>1</sup> Or, perhaps, 'the monasteries:'  
'insulani' meant 'monks' in  
southern Gaul, temp. Patricii.

<sup>2</sup> Or, perhaps 'the monastery.'

<sup>3</sup> propè montem Arnon, Colgan,  
*Tr. Th.*, p. 5.

Franciscan  
Liber  
Hymno-  
rum, p. 37.

l. 20. 'Temrach' .i. Tea mur .i. múr sen inroadnaiged  
Tea ben Ermoin meic Milid.

l. 21. 'A druid.' ITe nadruoid .i. Lucru *ocus* Lucat  
Mael, *ocus* ised asbertis: Ticfa tailcend darmuir mer-  
cend, abrat tollcend achronnd chromcend, amias iniar- 5  
thur<sup>1</sup> athigi: frisgerat amuinter ule 'Amen, Amen.'

l. 29. 'HiSlán' .i. proprium [nomen] tiprat inse, et  
ob id 'Slán' dicta est eo quod omnes sani reuerteban-  
tur ab ea propter gratiam Patricii. Alii dicunt com-  
mad icSobull nobeth illa, *no* comad inDalairde, sed 10  
repleuerunt Ulaid illam propter molestiam turbarum  
exeuntium ad illam sicubi fuit.

Bairche boare Rossa Rigbude rig Ulad, isuad anm-  
nigter naBenna, quia ibi habitabat frequenter cum pe-  
coribus suis.

15

l. 35. 'Do Scottaib.' oScotta ingen Foraind rig  
Egipt nominantur. *Ocus* issas so roás i . . . .i.  
Nél mac Goedil Glais meic Feniusa Farsaid, fer fog-  
lama<sup>2</sup> he, uoluit scire lingas. Venit a Scithis ad  
Campum Sennar ubi sunt diuisae lingae. Et ita uenit 20  
.i. cum .lxx. duobus uiris, [et] missit eos sub regiones  
mundi ut discerent lingas, unum ad unam misit, et  
postea uenerunt ad eum cum peritia omnium lin-  
garum. Et habitauit in campo Sennar et docuit ibi  
lingas. Et audiuit Farao rex Egipti illum studiosum 25  
esse, et uocauit eum ad se ut doceret Egiptios<sup>3</sup> circa  
lingas, et dedit ei fi(liam su)am et honorem maxi-  
mum, et ab illa Scotti nominati sunt. Góedil *im-*  
*morro* dorad dib o Goediul Glas, mac Feniusa Farr-  
said patre Niuil.

30

l. 37. Se meic Miled *ocus* se meic Bile meic Bre-  
guin simul uenerunt ad Hiberniam: [sed] clariores  
sunt filii Miled quam filii Breguin. Haec sunt nomina

<sup>1</sup> Sic. Read inairthiur 'in the  
east.'

<sup>2</sup> MS. fognama.

<sup>3</sup> MS. Egiptias.

'Of Tara,' *i.e.* Tea-múr, that is, a rampart (was) that wherein was buried Tea, wife of Ermon son of Miled.

'His wizards.' These are the druids: Luchru and Lucat Mael, and this is what they used to say: "Adzehead will come over a stormy (?) sea, his mantle hole-headed, his staff crook-headed, his table in the west of his house. All his household shall answer 'Amen, Amen.'"

'In Slan,' this is the proper name of a well. And for this reason it was called *Slán* ('sanus'), because all used to return whole from it, because of Patrick's favour. Some say that it used to be at Saball, or it may be in Dalaradia; but the Ulstermen filled it up on account of the trouble caused by the crowds who went out to it, if it was anywhere.

Bairche the cowherd of Ross Yellow-wrist, king of Ulster,<sup>1</sup> from him the Peaks are named, because he often used to dwell there with his herds.

'To the Scots.' From Scotta daughter of Pharaoh king of Egypt they are named. And hence grew this name, to wit, Nél son of Góedel Glas, son of Fenius Farsaid, a student, wished to know the languages. So he came from Scythia to the plain of Shinar where the languages were separated. And thus he came: with seventy-two men, and he sent them throughout the regions of the world that they might learn the languages, one to each he sent. And afterwards they came to him with skill in all languages. And he dwelt in the plain of Shinar and taught languages there. And Pharaoh king of Egypt heard that he was learned, and he invited him to teach the Egyptians, as regards languages; and he gave him his daughter and the greatest honour. And from her the Scots have been named. 'Góedil,' however, they were called from Góedel Glas, son of Fenius Farsaid, Nél's father.

Six sons of Míl and six sons of Bile son of Bregon came at the same time to Ireland. But the sons of Míl are more illustrious than the sons of Bregon. These are

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<sup>1</sup> He succeeded to the throne, according to Tigernach, A.D. 248.

Franciscan filiorum Miled: Eber, Erimon, Ir, Donn, Amargen,  
Liber Colptha. O Eber (at)at fir Muman, et ab eo Mumonia  
Hymno- dicitur. O Er[i]mon *immorro* atá Leth Cuind ule *ocus*  
rum, p. 37. Lagein cenmithaath Ulaidd. O Ir *immorro* ataatside. It  
uate dano clanna (natrimac n)aile, et nescio ubi sunt. 5  
*Acht* is oDund nominatur Tech n[D]uind *fri* hErind  
anair. O Cholptha dano Inber Colptha, ubi Boand (in  
ma)re exit.<sup>1</sup>

l. 40. 'Fene' .i. (dorad, dib ó) Fenius Farrsaid, unde  
apud nos Oic Fene . . . . . dicuntur ab illo. 10  
Gaidil, *immorro*, ut dixi, oGoediul Glas mac Niuil  
[no] mac Feniussa Farrsaid ut alii dicunt.<sup>2</sup>

p. 38. l. 45. 'illobra' .i. icSabull roboi Patraic intan tanic dó  
lobrai, cotanic forconair do Ard Macha, ardaig comad  
and nobeth aeserge. 15

l. 46. Angelus: non Victor sed alius.

'arachend' .i. innaagaid diagairm condechsad doVi[c]-  
tor. Ise robu anamchara do, *ocus* isé robo aingel  
coitcend nanGoedel: sicut est Michel Iudeorum ita  
Victor Scotorum. 20

l. 47. 'bahe aridrdlastar' .i. arrale. Quia misit Vic-  
tor angelum ad Patricium [in]uitandum ad se .i.  
cen (?) dul do d'Ardmacha.<sup>3</sup>

l. 53. 'Tassach' .i. cerd Patraic. Ise toesech dorat  
cumtach for bachaill Ísu, *ocus* Rath Cholpthai fri- 25  
Dún anair isí achell.

l. 57. 'IMBethrón' nomen montis uel regiae ciui-  
tatis.<sup>4</sup>

<sup>1</sup> Here follow a foolish etymology of *cisel*, and a note on *fosrolaic*, which seems to run thus: fosroches .i. cis forochlastar .i. rosfuc lais intairmehosal .i. indairm cis .i. ail incis icataat airm doguin cotacra fricach .no indiarchoi isel, aris isel iarcoi .i. iarconair inti diabul .no intairmtectach .i. inti dianid airm .i. dianid nad .i. locc bith ini-

siul .no it id . . . . fochon . . . . ala caich cucai .i. pecta.

<sup>2</sup> Here follows a gloss on *nimdil*, l. 44.

<sup>3</sup> Here a gloss on *Roratha*.

<sup>4</sup> Here follows the first note on Germanus (printed supra pp. 416, 418), and then come two etymologies of *trebrech*, l. 60 (*tre-bairech*, *treb-airech*).

the names of Míl's sons: Eber, Erimon, Ir, Donn, Amargen, Colptha. From Eber are the men of Munster, and from him Mumu is called. From Erimon, however, is the whole of Leth Cuinn<sup>1</sup> and Leinster except the Uliadians. From Ir, however, are these. Few are the children of the three other sons, and I know not where they are. But from Donn is named Tech-Duinn ('Donn's house') to the west of Ireland. From Colptha, then, is Inber Colptha, where the Boyne goes into the sea.

*Féne*, to wit, they were so called from Fenius Farsaid, whence with us *Óic Féne*<sup>2</sup> . . . are called from him. *Góidil*, however, as I said, are from Góedel Glas son of Nél, or son of Fenius Farsaid, as some say.

'In sickness,' that is Patrick was biding at Saul when sickness came unto him, so he came on the path to Armagh in order that his resurrection might be there.

'Angel': not Victor, but another.

'To meet him,' that is against him to summon him to go to Victor. He was Patrick's soul-friend (spiritual director), and he is the common angel of the Gael. As Michael of the Jews<sup>3</sup> so is Victor of the Scots.

'He it was that summoned him.' Because Victor sent an angel to Patrick to summon him to him, that is, that he should not go to Armagh.

'Tassach,' to wit, Patrick's artisan. He is the first that made a case for Jesu's Staff,<sup>4</sup> and Raholp to the east of Downpatrick is his church.

In Beth-horon, the name of a mountain or of a royal town.

<sup>1</sup> The half belonging to Conn (of the Hundred Battles), i.e., the northern half of Ireland.

<sup>2</sup> 'warriors of the Féne,' 'posterii Fenii,' Colgan.

<sup>3</sup> See *supra*, p. 415, note 1.

<sup>4</sup> See *supra*, p. 30, l. 4, and Todd *Obits, &c. of Christ Church*, pp. 8-20.

Franciscan 1. 61. 'HÉrend.' Haec insola quinque uocabula tenet  
 Liber .i. Ériu *ocus* Banba *ocus* Fotla *ocus* Fail *ocus* Elca.  
 Hymno-  
 rum, p. 38. *Ocus* issasso doroacht cech ainm d'fuirri .i. intan  
 tancatar meic Miled ahEspain ille dochum nÉrend,  
*ocus* intan doroactatar coSlíab Mis iC[i]air[r]igi Lua- 5  
 chra, atconcatar insliab lan do [d]e[m]naib fosciath-  
 aib . . . .<sup>1</sup>

1. 61. ISsed ragell *Patraic* mac Calpuirn doSen-  
*Patraic* com(mad immalle noregtais dochum nime *Ocus*  
 issed inniset corabai *Patraic* ota) xuii. Kl. Apreil 10  
 codered incetmís dofogomur arath . . . immaig (*ocus*  
 aingil) imme ocernaidiu Sen-*Patraic*. Dicunt alii cu-  
 mad iRossdela in[ ] Maglocha nobetis taissi  
 Sen-*Patraic*; sed uerius est . . . i[n]Glastimber n(an)-  
 Goedel (i. cathair) indesciurt Saxon. 15

### NINNÍNE'S PRAYER.

NINNINE ECES DORIGNE INNORTHAINSE NO ISE FIAC  
 . SLEIPTE.

Franciscan Admunemmar noeb*Patric* primapstal hErend.  
 Liber airdirc aainm nadamra, 20  
 Hymno-  
 rum, p. 38. breo baitses gentlide.  
 Kathaigestar fridruide durchride:  
 dedaig diumsachu lafortacht arfiadat findnime,  
 fonenaig hErend íathmaige  
 mor gein guidmit *Patric* primabstal 25  
 donesmart imbráth abrithemnacht domidúthrachtaib  
 demna dorchaide.  
 Dia lem lahitge *Patric* primapstail.

<sup>1</sup> The rest of this note is illegible, except as to one or two words, such as *uamun mór*, *corrabai*, *atrubairt friu*. Colgan (*Tr. Th.* p. 6) gives the substance as follows: ibi offenderunt quandam fæminam nomine Banbham, quae tunc erat Regina

Insulae Hiberniae: à qua et ipsa Insula postea appellata est Banbha &c. Dicitur etiam Insula Elga ab Elgnat uxore Parthaloni filij Sera, quae Hibernis Elga dicitur. Then comes the second note on Germanus (printed supra, p. 418).

'Of Ireland.' This island has five names, to wit, Ériu and Banba and Fotla and Fail and Elca. And hence did each of these names come upon it. When Míl's sons came out of Spain hither to Ireland, and when they got to Sliab Mís in Ciarraige Luachra, they saw the mountain full of devils under shields . . . . .

This is what Patrick son of Calpurn promised to Old-Patrick, that they should go together to heaven. And this (authors) declare, that Patrick abode from the sixteenth of March to the end of the first month of autumn<sup>1</sup>. . . and angels with him, awaiting Old-Patrick. Some say that in Rossdela in the region of Mag-locha Old-Patrick's remains used to be; but it is more correct to say (that they were) in Glastonbury of the Gael, a town in the south of England.

NINÍNE THE POET MADE THIS PRAYER, OR IT IS FÍACC  
OF SLETTY.

We venerate Saint Patrick, chief apostle of Ireland.  
Renowned his name, wonderful,  
A flame that baptizeth gentiles.  
He fought against hard-hearted wizards.  
He thrust down the proud with the aid of our Lord  
of fair heavens.  
He purified Ireland's meadow-lands.  
A mighty birth! We beseech Patrick chief apostle,  
Who will free us at the Judgment from doom to the  
malevolence of hard-hearted demons.  
God be with me, with the prayer of Patrick chief  
apostle!

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<sup>1</sup> To Aug. 23rd.

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# [BETHA PHÁTRAIC, SLICHT LEBAIR BRICC.]

Lebar  
Brecc,  
p. 24,  
col. 2,  
line 1.

[P]opulus qui sedebat in tenebris uidit lucem magnam. INpopul dessid indorchuib *atconnairce* sollsi moir. Et sedentibus in regione et in umbra mortis lux orta est eis. INfoirenn robatar híferund *ocus* ifhoscad bais, fuaratar sollsi diatanic aninorchugud. 5

INspirut noem, inspirut isuaisliu inas *cech* spirut, inspirut dorinfid indeclas *cechtarda* fetarlacthi *ocus* nuafiadnaise o rath ecna *ocus* fatsine, ise inspirut sin roraid na briathrasa triagin in prímfatha Ysaías mic Amois. De cuius laude dicitur quod non tam 10 dicendus esset propheta quam euangelista. IS dia moladsíde atbert Cirine noem, *conid* córu suisce-laig dorada friss andas faith, arafollsi *ocus* araimchuibdhe frianufiadnaise roindis scela *Crist*. ITa enim uniuersa Christi ecclesieque misteria ad lucidum prose- 15 cutus est ut non eum putes de futuro uaticinari sed de [prae]terito historiam texere. Arroboi dia follsi roindis uli ruine *Crist* *ocus* naheclasi noime, *connabud* doig lanech combad taircetul raet todochaide itir dogneth, *acht* *aisnes* ræt reimtechdach chena iarforp- 20 thiugud angníma.

Oen, *tra*, diathaircetlaib fóllsib aní atfiadar sund *tria* *aisnes* sechmadatá.

Populus qui sedebat in tenebris uidit lucem magnam. INpopul dessid indorchuib *itconnaire* sollsi 25



## THE LEBAR BRECC HOMILY ON S. PATRICK.

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*Populus qui sedebat in tenebris vidit lucem magnam.* The people that sat in darkness beheld a great light. *Et sedentibus in regione et in umbra mortis lux orta eis.* They that were biding in the land and in the shadow of death found a light whence came their illumination.

The Holy Spirit, the Spirit which is nobler than every spirit, the Spirit which inspired both Churches of the Old Law and of the New Testament with the grace of wisdom and of prophecy, it was that Spirit which spake these words through the mouth of the chief prophet Isaiah son of Amos; *de cujus laude dicitur quod non tam dicendus esset propheta quam evangelista.* To praise him, St. Jerome said that it were meet to call him an evangelist than a prophet, because of the clearness and the fitness for the New Testament wherewith he told the tidings of Christ. *Ita enim universa Christi Ecclesiaeque mysteria ad lucidum prosecutus est ut non eum putes de futuro vaticinari sed de praeterito historiam texere.* For such was the clearness wherewith he told all the mysteries of Christ and the Holy Church that one would not think that it was a prophecy of things to come he was making, but a declaration of things already bygone after they had been done completely.

Now one of his manifest prophecies is what is here set forth through a declaration of what is past.

*Populus qui sedebat in tenebris vidit lucem magnam.* The people that sat in darkness beheld a great

Lebar  
Brecc,  
p. 24,  
col. 2,  
line 23.

mair. Ise *immurro* leth *atoibe*<sup>1</sup> *indaisnessea* lasin-  
fáith codú indepert remi isinsceol cétna. Prímo tem-  
pore alleuáta Zabulon et terra Neptalim. Tanic  
lahathníugud namsire, gloir mor *ocus* inocbail dothreb  
Zabuloin *ocus* dothreb Neptalim. Inde dicitur, *conid* 5  
*forslicht* *nambriatharsin* atberar. *Populus* qui sede-  
bat in tenebris. IN*popul* dessid indorchai**b**, mad  
iars stair cipinnas, *popul* *Israhel* [ise] sin robói indor-  
chataid nadaire lahAsardu. Atconnairc sóllsi athaith-  
creca don dairesin .i. Hestras *ocus* Nemías, Iosuae *ocus* 10  
Zorobel. Mad iarsians, *tra*, ise sin *popul* atberar sund:  
*popul* nangenti roboi indorchataid aneolais ocádrad  
hidal *ocus* arracht, céin coroarraig infirsóllsi .i. Isu  
*Crist* *con[a]spalu*. Nox enim erat in mundo usque  
dum Christus, qui sol iustitiæ est, radios suos aspersit 15  
in mundum. Uair bóí dorchotu mór *ocus* temel dar-  
chroidib nangénti. céin coroscáil grían nafrinde, Ísu  
*Crist*, aruthni fó cetharaird indomain diainsorchugud.

Oen, *tra*, donaruthnib rosesreid grían nafrinde isin-  
domun .i. inruithen *ocus* inlassar *ocus* inlia lógmar 20  
*ocus* inlocharnd loinderdai roinsorchaig iarthar in  
betha<sup>2</sup> .i. sanctus Patricius episcopus .i. Noem-Pátraic  
ardepscop iarthair betha,<sup>1</sup> athair baitsi *ocus* cretmi  
fer nErenn.

IS and, *tra*, innister *ocus* atfiadar ní dá fertaib *ocus* 25  
diamírbulib *ocus* donatusmidib<sup>3</sup> ongenir, *ocus* diabunad  
thalthanda intíí noemPatraic ineclasib na Crist-  
aide<sup>4</sup> .i. x. ui. kl. Apreil arai lathi mís gréne insin  
*ocus* rl.

<sup>1</sup> cf. *cant atóibethe* 'pars adhaerentiae,' Sg. 29<sup>b</sup>, cited in Grammatica Celtica<sup>2</sup> 363.

<sup>2</sup> MS. bethad.

<sup>3</sup> MS. tusmigib.

<sup>4</sup> MS. cristaige.

light. Now one of the two connected passages of this declaration which the prophet hath is as far as the place where previously in the same story he said *primo tempore allevata terra Zabulon et terra Neptalim*, there came with renewal of time, great glory and renown to the tribe of Zabulon and to the tribe of Naphtali. *Inde dicitur*, after these words he said, *Populus qui sedebat in tenebris*. The people who sat in darkness if [we go] according to history, this was the people of Israel who were biding in the gloom of slavery in Assyria. They beheld the light of their redemption from that captivity to wit, Hesdras and Nehemias, Joshua and Zerubbabel, But if [we go] according to the spiritual sense, the people mentioned here are the people of the gentiles who were dwelling in the darkness of ignorance, adoring idols and images until the true Light arose, to wit, Jesus Christ with his apostles. *Nox enim erat in mundo usque dum Christus, qui sol justitiæ est, radios suos aspersit in mundum*. For great darkness and dimness lay over the hearts of the heathen until the Sun of righteousness, Jesus Christ, scattered his splendors throughout the four quarters of the world to enlighten it.

Now one of the splendors which the Sun of righteousness shed upon the world was the splendor, and the flame, the precious stone and the shining lamp which enlightened the west of the world, *Sanctus Patricius Episcopus*, to wit, holy Patrick, high bishop of the west of the world, father of the baptism and belief of the men of Ireland.

Now the day whereon there is told and set forth, in the churches of the Christians, somewhat of his miracles and marvels, and of the parents of whom he was born, and of the earthly stock of the holy Patrick, is the sixteenth of the Kalends of April as to the day of the solar month.

Lebar  
Brecc,  
p. 24,  
col. 2,  
line 49.

Patraic, dino,<sup>1</sup> do Bretnaib Ailcluaide<sup>2</sup> acenél. Calpruind ainmm aathar, uasalsacart esside. O'tid ainm asenathar, deochain atacómnacside. *Conchess immurro* ainm amáthar, ingen Ochbais do Francuib acenél .i. síur do Martain<sup>3</sup> hí. 5

Patraic, tra, mac Calpruind mic Otide mic Ódissi mic Gorníuth mic Lubeniuth mic Mercuit mic Otta mic Muric mic Orice mic Leo mic Maxim mic Ecreti mic Eresi mic Felesti mic Ferine mic Britti. diatatt Bretnaig. 10

Batar .u. sêthracha acca .i. Lupait *ocus* Tigris *ocus* Darercca *ocus* Liamain, *ocus* Richell.

INNemthur, tra, rogenir, *ocus* inlecc forsangenair .i. cech oen dogní luga neithig fothi dofuissim usce amal bid occáined ingufhórcill dobeth. Mad fír aluga 15 tairisid inchloch in[a]icniud choir.

O rogenir *immurro* intlí noem Patraic, ise leth ruccad dia baitsed, *cusínmac* dall clarenech. Gornías aainmsium, *acht* nirabi usce acca asándernad inbathis. Cotarut airdhi na crochi doláim na nóiden darsintal- 20 main, corrímaid topur usci ass. Dosrat Gornías inusce foagnúis [p. 25\*] feisin. *ocus* rosíce fochétoir, *ocus* rothuicestar nalittri céin co facca iat remi riam. Dorigne Dia, tra, firt trédaí sund fochétoir arPatraic .i. intopur usci asintalmain, *ocus* arosc donmac dáll, 25 *ocus* eolas arlégind do urd na baiste cen aichne na litter remi riam. Robaitsed dino<sup>1</sup> Patraic iarsin.

<sup>1</sup> Perhaps *didiu*.

<sup>2</sup> Ail Clúaide lit. "rock of Clúad" (now Clyde) = clóda, hlátr, lauter.

<sup>3</sup> S. Martin of Tours is meant.

Now Patrick's kin was the Britons of Dumbarton. Calpurn was his father's name, an archpresbyter was he. Otid<sup>1</sup> was the name of his grandfather: he was a deacon. But Conchess was his mother's name: daughter was she of Ochbas: of France was her kin, that is, she was a sister of Martin.

Patrick, then, (was) son of Calpurn, son of Otid, son of Odisse, son of Gorniuth, son of Lubeniuth, son of Mercut, son of Otta, son of Muric, son of Oricc, son of Leo, son of Maximus, son of Hencretus, son of Eresus, son of Felestus, son of Ferinus, son of Brittus, from whom are the Britons.<sup>2</sup>

He had five sisters, namely, Lupait and Tigris and Darerca and Liamain and Richell.

In Nemthor, now, was he born, and (as to) the flagstone whereon he was born, when any one forswears himself thereby, it sheds water as if it were bewailing the false declaration. If his oath be true the stone abides in its proper nature.

Now when the holy Patrick was born, he was brought to be baptized to the blind flat-faced boy named Gornias. But Gornias had not water wherewithal he could perform the baptism: so with the infant's hand he made the sign of the cross over the earth, and a well-spring of water brake therefrom. Gornias put the water on his own face, and it healed him at once, and he understood the letters (of the alphabet), though he had never seen them before. Now here at one time God wrought a threefold miracle for Patrick, the wellspring of water out of the earth, and his eyesight to the blind youth, and skill in reading aloud the order of baptism without knowing the letters beforehand. Thereafter Patrick was baptized.

<sup>1</sup> i.e., Potitus, with loss of initial P. | also Flann Manistrech's version of this legendary pedigree in the Four Masters, A.D. 432.

<sup>2</sup> See above, p. 412, ll. 11-13; see u 10231.

Lebar  
Brecc,  
p. 25,  
col. 1,  
line 6.

Roalt, *tra*, intíí noem *Patraic* in *Nemtur* combagilla.  
*Ocus* islia turim *ocus* aisnés *axanderna* in *Coimdiu* fair  
dofertaib *ocus* mirbulib ina noidendacht *ocus* inagil-  
la(cht); árboi rath Dé inachomaitecht in *cech* áis *ocus*  
in *cech* ní dogníd; *acht* aisnédfimne uati dohilib díb. 5

Fecht and dolluid tóla *usci* isintech ambói *Patraic*,  
*corusbáid* intenid uli, *ocus* combatar nalestair forsnám.  
Luid *Patraic* iarsin coport tirimm boi isintig, cor-  
thúmm a .u. méra isin *usce*. *ocus* roptar óible tened  
na .u. banni silset estib, corohadannad inteni sin isin- 10  
tig. *ocus* nirosartraig intusce fochétoir. Romorad ainm  
De *ocus* nóem *Patraic* and triasinfhirtsin.

Fecht aile dosbert *Patraic* utlach dobissib óigrid  
*conusléic* forlár ifiadnaise amuime. "Ba mou rancu-  
mar aless broсна crínaig dún fortenid," ol amumi. 15  
Conid andsin tuc *Pátraic* inóigriud forsintenid, *ocus*  
dosrat a anáil fói, *ocus* lassais amal crínach. Romórad,  
*tra*, ainm Dé *ocus* *Patraic* desin.

Fecht aile dolluid cú allaid corruc chairig leis  
o*Patraic* don tréot, diamboi oc ingaire choerech, *ocus* 20  
rotcairig amumi hé comór foressbuid nacoerech. Di-  
ambói *immurro* *Patraic* is[in]inud cétna iarnabaruch  
tanic incú allaid, corothaisselb incáirig sláin inafiad-  
naise; ár nirbo gnáth aissec uad conicesin. Romorad  
ainm De *ocus* *Patraic* insin. 25

Fecht ele dolluid *Pátraic* immaille friasaide indáil  
mBretan. O rancatar cusindáil atbath in[t]aide dodi-  
anbás. O rosairig, *tra*, *Patraic* bás aaide, atbert friss :  
"Erig *ocus* tiagum diartig." Atrácht fochétoir intaide  
abás labrethir *Patraic*. 30

The holy Patrick was reared in Nemthor until he was a lad. And overmany to recount and declare are the miracles and marvels which the Lord wrought for him in his childhood and in his boyhood; for the grace of God accompanied him at every age and in every thing that he used to do. But we will declare a few of the many of them.

Once upon a time came a flood of water into the house wherein Patrick was dwelling, and quenched all the fire, and the vessels were afloat. Patrick then went to a dry place which was in the house and dipt his five fingers into the water, and the five drops which trickled from them became sparks of fire, and that fire was kindled in the house, and anon the water ceased to rise. God's name and Saint Patrick's were magnified there through that miracle.

At another time Patrick brought a lapful of pieces of ice and left them on the floor in his fostermother's presence. "We rather needed a faggot of withered sticks for fire," saith his fostermother. Then Patrick put the ice upon the fire, and breathed under it, and it blazed like withered sticks. So God's name and Patrick's were magnified thereby.

At another time a wolf went and carried off a sheep of the flock from Patrick when he was shepherding; and his fostermother rebuked him much for the loss of the sheep. But as Patrick was biding at the same place the next day, the wolf came and shewed the sheep safe before him, [which thing was a marvel] for up to that time restitution from him (the wolf) was not usual. God's name and Patrick's were magnified therein.

At another time Patrick went along with his fosterfather to a folkmote of the Britons. When they came to the folkmote the fosterfather died of a sudden death. But when Patrick perceived his fosterer's death, he said to him, "Arise and let us go home." Straightway at Patrick's word the fosterfather arose out of death.

Lebar  
Brecc,  
p. 25,  
col. 1,  
line 33.

*Fecht* ba dímdach amumi desium, arnatabrad mil dá miltenaib amal dobertís meic becca inbaile diamáthrechuib. Línaid *Pátraic* lestar asinsruth ba nessu dó, *ocus* rosbennach inusce corosoud immil. *Ocus* tuce diamumi comboi dochretraib aicci, coníccad cechtéidm 5 *ocus* cechgalar.

*Fecht* ann atbath mac aroli mná nochungnad *fria* amumisium oblegun abó. Atbert, *tra*, mummi *Pátraic*: "Tuc latt domac isinairge indíu feib<sup>1</sup> doberthea cech láí," *ocus* dorónad amlaid. Diambatar, *tra*, namná 10 oblegun *ocus* inmac marb forlár nabuailed, dobert amummi lemnacht do *Pátraic*, *ocus* atbert fris: "Gair chucat thfer cúmtha conasebi cumaid aræn fritt." Atbert *Pátraic*: "Tair, afhir chumtha, conusebem cumaid." *Ocus* atracht fochétóir inmac 15 abás frigairm *Pátraic* corasebatar cumaid iarum andís.

*Fecht* ele do*Pátraic* *ocus* diashiair .i. Lupait ocin-gaire choerech. cotancotar nahuain cohopund dochumm amáthar amal babés dóib. Otconnaire *Pátraic* *ocus* 20 asiur innísín, rorithset codian diaterpud nanúan. Dorchuir iningen corasben acend fochloich, *cumbacomfocus* bás di. Tanic *Patraic* chucci cen fuirech, *ocus* dorat ardhe na crochi darsin crécht corosílánaig<sup>2</sup> cennach galar de. 25

*Fecht* and luid amummi *Pátraic* doblegan bó. Luid-sium do hól dige lemnachta. Dastar imon mboin isinbuale .i. demun tanic innte corusmarb .u. bú aile. Bói torsi mor foramummi do mandar nambó, *condepert* frisium toduscad nambó. Rodusaig iarsin nabú 30 *ocus* hiccaid inmboin dasachtaig.

<sup>1</sup> MS. fein.

| <sup>2</sup> MS. corosílánaid.



On a time his fostermother was displeased with him because he brought no honey from the combs as the little boys of the hamlet were wont to bring to their mothers. Patrick fills a vessel out of the stream that was nearest to him, and he blessed the water, and it was turned into honey, and he gave it to his foster-mother, so that she kept it for relics, and it used to cure every disease and every illness.

Once upon a time there died the son of a certain woman, who used to help his (Patrick's) fostermother in milking her kine. So the fostermother said to her : "Bring with thee thy (dead) son into the cowshed this day, as thou wert used to bring him every day," and thus was it done. Now as the women were a-milking, and the dead child on the floor of the byre, his fostermother gave new milk to Patrick, and said to him, "Call to thee thy comrade that he as well as thou may drink it." Patrick said, "Come, my comrade, that we may drink it together," and at Patrick's call the boy arose at once from death, and then they both drank it equally together.

At another time, as Patrick and his sister Lupait were herding sheep, the lambs came, as was their wont, suddenly to their mothers. When Patrick and his sister saw that, they ran swiftly to separate the lambs, and the girl fell down, and her head struck against a stone, so that death was near her. Patrick came to her without delay, and made the sign of the cross over the wound so that it healed without any disease therefrom.

Once upon a time Patrick's fostermother went to milk a cow. He went to drink a draught of new milk. The cow goes mad in the byre. A devil entered into her so that she killed five other kine. Great sadness fell upon his fostermother for the hurting of the kine, and she told him to bring them to life. Thereafter he brought the (dead) kine to life and the mad cow he cures.

Lebar  
Brecc,  
p. 24,  
col. 1,  
line 60.

*Fecht ele fororcongair rechtaire inríg formummi Patraic glanad tellaig inrígthige inAilecluade. Tanic, tra, Patraic conamummi forsét doglanad intellaig. Is annsin tanic intaingel co Patraic condepert friss: "Dena airnaigthe ocus nibahécen duit ingnímsa." 5 Dosgní, tra, Patraic airnaigthe ocus rosglan intaingel intellach inóidchesin. Atbert Pátraic iarnabárach cianoloisethe connud Brettan uli forsin tellach nabud écen aglanad cobráth: amal comailter sin beos.*

[p. 25 b.] *Fecht ele dolluid rechtaire inríg dochun-10 chid grotha ocus imme co mummi Pátraic. ocus niroibe ecci ní doberad isin cís. conid annsin dorigne Pátraic ingruth ocus innimm donshnechta corructha uad don rig. O rotaisselbad, tra, donrig sin roscáig<sup>1</sup> inanaigned fén. Rosmaith iarsin inrig incís do Pátraic dogrés. 15 Romorad, tra, ainm Dé ocus Patraic triasinfhirtsin.*

*Andorigne, tra, Patraic dofertaib ocus d'adamruib inanoidendacht isnatírib sin, nihetir frianech atuirem nách anaisnés.*

*ISheseo, dino,<sup>2</sup> tuirthíud tidechta Patraic docum nE-20 renn. Secht meic Sechtmaid .i. uii. meic rig Bretan batar forlongais. Doronsat orcuin itír mBretan, ocus batar Ulaid immalle friu, cotucsat Patraic leo himbroit dochumm nErenn, ocus adí siair .i. Tigris ocus Lupait; conusrensat Pátraic friaMíliucc mac húi Buain 25 .i. fririg Dal Araide. ocus friathriar mbráthar, ocus rensat adí shiair iConaille Múirthemni, ocus nimaftir doib, ocus niconfitir nech díb ciatír inroreccad aroile.*

<sup>1</sup> MS. roscáid.

| <sup>2</sup> Perhaps didiu.

At another time the king's steward ordered Patrick's fostermother to cleanse the hearth of the palace at Dumbarton. So Patrick came with his fostermother on the way to cleanse the hearth. Then the angel came to Patrick and said to him: "Make prayer, and this work will not be needed of thee." So Patrick prayed, and the angel cleansed the hearth that night. Patrick said on the morrow that if all the firewood of Britain were burnt on the hearth, it need not be cleansed till Doom. So it is still fulfilled.

At another time the king's steward went to demand curds and butter of Patrick's fostermother, and naught had she which she could give for the tribute. Then of the snow Patrick made the curds and the butter, and they were taken from him to the king. Now, when those things were shewn to the king, they changed into their own nature. After that, the king always forgave the tribute to Patrick: so God's name and Patrick's were magnified through that miracle.

But the miracles and wonders which Patrick in his childhood wrought in those lands, it is not possible for any one to reckon or relate them.

Now this was the cause of Patrick's coming to Ireland. Seven sons of Sechtmad, to wit, seven sons of the King of Britain, were biding in exile. They wrought rapine in the land of Britain, and Ulstermen were along with them, and so they brought Patrick in captivity to Ireland, and his two sisters Tigris and Lupait; and they sold Patrick to Míliuc maccu Buain, that is, to the king of Dálaraide,<sup>1</sup> and to his three brothers, and they sold his two sisters in Conaille Muirthemne,<sup>2</sup> and (Patrick and his sisters) knew nothing of each other (that is) and no one of them knew into what land another was sold.

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<sup>1</sup> A territory in the east of Ulster.      the river Boyne on the south to the  
A level country in the present      mountains of Cuailgne, or Carling-  
country of Louth, extending from      ford, on the north, O'D.

Lebar  
Brecc,  
p. 24,  
col. 2,  
line 17.

Dofhognad, *tra*, *Patraic* donrig *ocus* diatriur bráthar, *conid* aire sin *tuccad* fair innainm isCothraige .i. mog cethrair. *Batar* dino<sup>1</sup> .íííí. hanmand fair .i. Succait ainmm othustidib.<sup>2</sup> Cothraige diamboi oc fognum don cethrur. Magonius (.i. magis agens) ainm icGerman. Patricius (.i. pater ciuium .i. athair nacatharda) ainm ic[c]omorba Petair (.i. Celis[tinus]).

Otconnaire, *tra*, Mliucc corbamog iresach *Pátraic* rochennaig on triur aile corofhognad dó aoenur, *ocus* rofhogain dó cocend *secht* mbliadan fobés nanEbraide. 10 *ocus* ised roherbad do ingaire mucc indithrebu<sup>3</sup> Slebi Miss.

Ticced *immurro* Victor aingel dia acallaim *ocus* diaforcetul imchrabud dodénium .i. cét slechtain cech láithi *ocus* cét cech noidche dognid. 15

O roboi, *tra*, *Pátraic* .uíí. mbliadna oc fognum fobés nanEbraide, atbert intaingel friss hifhís: "Bene oras et bene ieiunas; cito iturus eris ad patriam tuam" .i. "is maith dogní ernaigthe, ismaith dogni aine: raga coluath cotathardai fodein." 20

Rochomfocsig, *tra*, aimser thuaslaicthe *Patraic* adóire, arnochlechtatis nagenti særad amogad isin *sechtinad* bliadain. O náimraided *immurro*<sup>4</sup> Mliucc indus noastfad intii *Patraic* rochendaig cumail corusnaisc do-*Patraic* hi. O rocuirtha hitech foileth aidche nabaindsi, 25 isandsin pritchais *Patraic* don chumail corothochathitis innuli naidche ocernaigthe. ISinmatain iarnabaruch atconnaire *Patraic* ingelchrecht hindreich nacumaile. *ocus* roiarfaig<sup>5</sup> di fochann inchrechtai. Atbert inchu-

<sup>1</sup> facs. di. Read, perhaps, *didiu*.

<sup>2</sup> MS. othustigib.

<sup>3</sup> over the d is a dot, *dithrebu*

seems a mistake for *dithreub* or *dithrub*.

<sup>4</sup> MS. *hautem*.

<sup>5</sup> MS. *roiarfaid*.

Now Patrick served the king and his three brothers, wherefore there was given unto him the name of Cothraige, that is, 'Four-men's-thrall.' Now four names had he, to wit, Sucat, his name from his parents: Cothraige when he served the four: Magonius (that is, *magis agens*), his name with Germanus: Patricius (that is, 'pater civium,' 'father of the citizens') his name with Peter's successor, Celestinus.

Now, when Miliucc saw that Patrick was a faithful slave, he bought him from the other three that he might serve him alone. And he served him to the end of seven years after the custom of the Hebrews, and what was entrusted unto him was the herding of swine in the wilderness of Slíab Mis.<sup>1</sup>

Howbeit, Victor an angel, used to come and speak unto him, and to teach him as to performing devotion, that is, one hundred genuflexions every day and a hundred every night he used to make.

Now when Patrick had been serving seven years, after the custom of the Hebrews, the angel said to him in a vision: "*Bene oras et bene jejunas, cito iturus eris ad patriam tuam,*" that is, 'Well thou prayest, well thou fastest: quickly shalt thou go to thine own fatherland.'

Now the time of Patrick's release from bondage drew nigh, for the heathen were wont to free their slaves in the seventh year.<sup>2</sup> As Miliucc could not think how (else) he could detain Patrick, he bought a bondmaid and to Patrick he wedded her. On the bridal night, when they were put into a house apart, then Patrick preached to the bondmaid, and they spent the whole night in prayer. On the morrow morning Patrick beheld the white scar on the bondmaid's face, and he asked her the cause of the wound. Said the bondmaid:

<sup>1</sup> Now Slemish in the county of Antrim.

<sup>2</sup> Compare Exodus, xxi. 2; Deut. xv. 12.

Lebar  
Brecc,  
p. 25,  
col. 2,  
line 42.

*mal*: "Intan basa inNemthur imBretnaib, darochar corusben mochend fricloich cumba focus bas dam. Otconnaire mobrathair .i. Succet, increcht, dorat ardhe crochi Crist tairis combahógshlan fochétoir." ISed atbert Patraic: "messi fén dobrathair, *ocus* isme 5 rotícc." Gníset insin atlugud doDia *ocus* tiagait isindithreb.

O robói, tra, Patraic isindithrub, itchuala guth ind aingil atbered friss. "ISfairithe inlong condechasu innte cohEtáil dofogluim nascrepttra." Atbert Pa- 10 traic: "Nimtha lóg do ór domthigernai, *ocus* nichomarlecfi chena dam." Atbert intaingel frissium: "feith intret indiu *ocus* atcierasu torcc iclaide intalman, *ocus* dosbera maiss noir ass, *ocus* tabair dotchind dottigerna, *ocus* imthig asintírsea do fogluim ecnai *ocus* 15 crabuid." Roscometsum intorce *ocus* fuair inmaiss do or, *ocus* dosrat darachend dathigerna, *ocus* roscomairlec alécud uad arbafailid frisinór.

Luid Patraic iarsin forfecht, *ocus* fuair luing conafoirind dogentib, *ocus* fuair fáilte accu, *ocus* rucsat 20 leo hé darmuir. Bahaithech, tra, fria athigerna .i. fri Miliuc alecud ass. Dochuaid ina diaid *ocus* nitharraid he *ocus* niroscair intór iarsin.

Roergabad dino<sup>1</sup> hieireich intíí Patraic fora sét, coraba accu frire damis. Dosgní Patraic ernaigthi *ocus* 25 roshaer Dia he corocht slan co athustidib.<sup>2</sup> Roatachsat athustide<sup>3</sup> he corothairis accu osin amach dogrés. sed tamen tanic intaingel chuide inachotlud conepistlib immdaib leis triagoedeilg. *ocus* intan bóisium occ-

<sup>1</sup> Perhaps didiu.

<sup>2</sup> MS. thustigib.

<sup>3</sup> MS. athustige.

"When I was in Nemthor in Britain, I fell, and my head struck against a stone, so that death was near me. When my brother Succet beheld the wound, he made the sign of Christ's cross over it, so that it was quite well at once." Patrick said this: "I myself am thy brother, and I am he that healed thee." They then gave thanks to God, and go into the wilderness.

Now, when Patrick was bidding in the wilderness, he heard the voice of the angel, saying to him, "Ready is the ship wherein thou mayest fare to Italy to learn the Scriptures." Said Patrick, "I have not the price (of my ransom) in gold for my lord, and without that he will not allow me (to leave him)." The angel said to him, "Mind thou the herd to-day, and thou wilt see a boar uprooting the earth, and he will bring a mass of gold thereout, and give thou [that gold] to thy lord for thy head, and fare forth from this land to learn wisdom and godliness." Patrick watched the boar and found the mass of gold, and gave it for his head to his lord, who consented to let him go, for he was glad at the gold.

Patrick then went on (his) way, and found a ship with her crew of heathen. And he had welcome of them, and they took him with them oversea. His master Miliucc was sorry for letting him leave. He went after him, and overtook him not, and the gold thereafter remained not.<sup>1</sup>

Then Patrick on his road was captured in a foray, and he was with them (the raiders) for the time of two months. Patrick made prayer, and God delivered him, so that he came safe to his parents. His parents besought him to abide thenceforward always with them. Nevertheless the angel came to him in his sleep, hav-

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<sup>1</sup> Cf. *Secunda Vita*, c. 18, and Cf. Jocelin, chapters xv. and xvi., I have rendered *niroscar* (which is | certainly corrupt) as if it were a mistake for *niromar*.

Lebar  
Brecc,  
p. 25,  
col. 2,  
line 67.

anairlegend atchuala gair mor donóidenu ambronnaib  
amaithrech hieríchaib *Connacht*. INmacradsin [p.  
26a.] aCaille Fochlad. conidedso atbertis: "ueni sancte  
Patrici, saluos nos facere."

IS andsin dochuaid *Patraic* dofogluim eena *ocus* cra- 5  
buid inoirtherdescirt Etaile coGerman escop, *ocus* tar-  
rustar accu .xxx. bliadan ofogluimm nascrepra  
nóibe *ocus* icacomallad cohuma inisel. *ocus* .xxx. aile  
aæs intan tanic coGerman .xxx. bliadan do icafo-  
g-laim .lx. icprocept inEirinn. 10

Celebrais doGerman. *ocus* dosber German bendachtu  
lais, *ocus* teit uasalsacart leis diaforcill cucomorba  
Petair imcechngrad .i. Signetius cruimther aainmside.

Luid *Patraic* iarsin for muir Thorren. Isann sin  
dorala aninis do, conacca intech nua *ocus* lanomain 15  
óc ann, *ocus* itconnairc senchaillig crín indoras<sup>1</sup>  
intige. "Cid das inchaillech," ol *Patraic*. "INGen  
ingine damsa sin," arintoclach, "*ocus* ismarb amáthair  
do chríne."<sup>2</sup> "Cid fodera sin," ol *Patraic*. "Crist do-  
rala chucaind diambói itir dóinib," arintóclach, "con- 20  
dernsumarni fleid dó. Bennachais artégdais *ocus* sind  
fén, *ocus* nitharaill inbennachtu arclannu, *ocus* roth-  
arngir duin co tistasu chucáind *ocus* foracaib abachaill  
accaind diatabairt detsiu." "Nigebsa," ol *Patraic*, "co-  
tarda fén dam." 25

Taraill iarsin coaraile nuasal[epscop] cotarut grad  
nescuip fair. Dochuaidsium iarsin do Roim *ocus* fuair

<sup>1</sup> The *d* is dotted.

| <sup>2</sup> In margin is written .nota.



ing many letters in Gaelic; and when he was reading them out he heard a great cry from infants in their mother's wombs in the regions of Connaught. Those children were of Caille Fochlad;<sup>1</sup> and this is what they were saying: "Come, O holy Patrick, to make us whole!"

Then went Patrick to learn wisdom and godliness in the south-east of Italy, unto bishop German, and he tarried with him for thirty years, learning the holy Scripture, and fulfilling it in humble and lowly wise. And another thirty years was his age when he went to German. Thirty years was he learning, sixty preaching in Ireland.

He bade farewell to German, and German gave him his blessing; and an archpresbyter went with him to testify of him to Peter's successor as to every grade, to wit, Segetius the priest was his name.

Thereafter Patrick went upon the Tyrrhene sea: it was there he met with the island. He saw the new house and the young married couple therein, and before the house he beheld a withered old hag. "Who may the hag be?" saith Patrick. "She is a daughter's daughter of mine," replied the young man, "and her mother is dead of decay." "What causeth that?" saith Patrick. "Christ came to us when He was biding among menfolk," said the youth, "and we made a feast for Him. He blessed our dwelling and ourselves. Now the blessing did not visit our children, and unto us He foretold that thou wouldst come to us, and He left His staff with us to be given to thee." "I will not take it," saith Patrick, "until He himself gives it to me."

Thereafter he went to a certain archbishop, who bestowed a bishop's rank upon him. He afterwards fared to Rome, and found honour and reverence from

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<sup>1</sup> Near Killala in the county of Mayo.

Lebar  
Brecc,  
p. 26,  
col. 2,  
line 22.

onoir *ocus* oirmitin icRómanchaib *ocus* iconabbaid i.  
Celestinus aainmsium.

Isesside rofhaid fer dia muntir docum nErenn do-  
shilad cretmi *ocus* irse do feraib Erenn i. Palladius  
aainm, condib feraib .x. doprocept do Goedelaib. ar is 5  
lacomorba Petair lesugud na hEorpa uli *ocus* acendus.  
O daruacht Palladius hi crích Laigen frithorissair do  
Nahú mac Garrchon, meic Fothaid, meic Echach  
Laimderg, meic Mesincorb, *ocus* roindarb uadae. Ara-  
ide robaist uati ann, *ocus* rofhothaig tri cella ann i. 10  
Cell fine hifarcaib aliubra cotaissib Poil *ocus* Petair  
[*ocus* Tech na Róman *ocus* Domnach Airte]<sup>1</sup> *ocus*  
conerbailsium aninis Bretan oc dul sair. conidandsin  
roordaigset Patraic uadib inaapstal dochum nErenn.  
*ocus* atbertsat aingil frissium tidecht cosolam dochum 15  
nErenn. Atbertsum naticfad corosaicilled fén inCoim-  
diu. Iarsin rofucc intaingel inArboric Letha cusin  
cathraig dianad ainm Capua isléib Armóin, super  
ripam<sup>2</sup> maris Tyrreni, corosacaill inCoimdid isin  
lucsin, amal rosacaill M[o]lysi isleib Sína, *ocus* conde- 20  
pert<sup>3</sup> friss techt doprocept do Goedelu. *ocus* co tarut  
bachaill Ísu dó ind. Conid doreir shenaid na Róma  
*ocus* in aingil *ocus* inChoimded tanic Patraic dochum  
nErenn.

Tanic iarsin for conair .xx. iiii. fer alín, *ocus* fuair 25  
noei forachind inerlaim hitrácht mara Bretan. Intan  
tra, tanic Patraic isincurach, isann bó clam occuin-  
chid inaid fair, *ocus* nirobi inad fás itir ann. Corola-  
sum remi amach inimaltoir clochi forsandenad oifrend  
cech laei. Sed tamen dorigne Dia firt mor and i. nide- 30

<sup>1</sup> "These churches were situated  
in the Ui-Garrchon, which was  
washed by the river Inbher-Dea in  
the east of the present county of

Wicklow." O'Don. Four Masters,  
A.D. 430.

<sup>2</sup> Facs. risam.

<sup>3</sup> The *d* is dotted.

the Romans and from the Abbot, whose name was Celestinus.

He it was who had sent a man of his household to Ireland to sow belief and faith among the men of Ireland—Palladius was his name,—with twelve men, to preach to the Gael, for unto Peter's successor belong the bettering of the whole of Europe, and the headship thereof. When Palladius arrived in the province of Leinster, Nathí, son of Garrchu, son of Fothad, son of Echaid Redhand, son of Mesincorb, withstood him and expelled him from thence. However, he baptized a few there, and founded three churches there, namely, Cell-fine, where he left his books, with relics of Paul and Peter, [and the House of the Romans and Domnach Arte] and, going eastward, he died in the island of Britain: wherefore then they ordered Patrick as an apostle from them to Ireland, and angels told him to go to Ireland promptly. He said that he would not go, until the Lord should speak unto himself. Thereafter the angel brought him into Armoric Letha, to the city named Capua, on Mount Armon, by the shore of the Tyrrhene sea, and the Lord spake to him in that place, as He had spoken to Moses on Mount Sinai, and told him to go to preach to the Gael, and He gave him therein Jesu's Staff. Wherefore it was according to the will of the synod of Rome and of the angel and of the Lord that Patrick came to Ireland.

He then fared forth on his road, four and twenty men were his number, and he found a pinnace in readiness before him on the strand of the sea of Britain. Now when Patrick came into the boat, a leper was asking him for a place, and there was no empty place therein. So he put out before him (to swim in the sea) the portable stone-altar whereon he used to make offering every day. *Sed tamen*, God wrought a great miracle here, to wit, the stone went not to the bottom, nor

Lebar  
Brecc,  
p. 26,  
col. 1.  
line 49.

*chaid* incloch anichtar, *ocus* nitharasar dianessi, *acht* rosnai imon curach bacuairt qutoracht inEirinn.

IS andsin itconnairc *Patraic* circull trom dodémnaib timchell Erenn .i. uide .uf. laa uathi forcechleth.

O dharuacht *Patraic* cohInber nDea hierích Laigen, 5  
*ocus* co aroile fích comfocus, nífuair failte inntib, *ocus*  
mallachais *Patraic* aninbersin, conid etoirthech osin  
ille he, *ocus* co tanic muir darsintírsin. Nathfi mac  
Garrechon, tra, ise rodiult fri *Patraic*.

Teit *Patraic* iarum tar muir cohUlltu, dosaigid 10  
Mílce rig Dalaraide doprecept anma Dé. ar isaccu  
rosboi andóire artús comad dó tóisech nopritchad.  
comad chomlan infognam diachurp *ocus* daanmain.  
sed tamen tanic Miliuc inaagaid cuslogu moraib do-  
géntib. conároléced he fothír, uair roforcongart Loe- 15  
gaire for firu Erenn. conaroslectis *Patraic* fothír, uair  
rothirchansatar adruide doLoegaire tidecht *Patraic*  
docum nerenn .u. bliadna remi feisin .i. Lochra *ocus*  
Lothrach *ocus* Luc[p. 26 b.]atmoel *ocus* Renell anan-  
munra; *ocus* bahedso atbertis : 20

Tiefai taillcend tarmuir meircend :

abratt<sup>1</sup> toillcend : a crand<sup>2</sup> cromcend :

amias<sup>3</sup> anairthiur athige :

friscerut amunter uli "Amen, Amen."

*Ocus* traigfid cech flaithius *ocus* cech adrad *ocus* 25  
cech cumachta naba humal dó. *Ocus* isasaflaithius fén  
forbia cothráth.

.i. cochall.

<sup>2</sup> .i. bachall.

<sup>3</sup> .i. aaltoir.

did it stay behind them. But it swam round about the boat [with the leper on it] until it arrived in Ireland.

Then Patrick saw a dense ring of demons around Ireland, to wit, a six days' journey from it on every side.

When Patrick came to Inver Dea<sup>1</sup> in the territory of Leinster, and to a certain hamlet hard by, he found no welcome in them, and Patrick cursed that river-mouth, wherefore it is barren (of fish) from that to this, and the sea hath come over that land. Nathi son of Garrchu was he who denied Patrick.

Patrick afterwards passed over sea to Ulster to seek Miliuc, king of Dálaraide, to preach the name of God, for, as it was with Miliuc he abode in servitude at first, unto Miliuc he thought that he should first preach, so that the service to Miliuc's body and to his soul might be complete. Nevertheless Miliuc came against him with great hosts of heathens, and would not let him land, since Loegaire<sup>2</sup> had ordered the men of Ireland that they should not let Patrick on shore: for his sooth-sayers had foretold to Loegaire, five years before, that Patrick would arrive in Ireland, to wit, Lochra and Lothrach and Lucat-moel and Renell were their names, and this is what they used to say—

“ Adzehead shall come over stormy (?) sea :

His mantle<sup>3</sup> hole-headed, his staff<sup>4</sup> crook-headed :

His table<sup>5</sup> in the east of his house :

All his household shall answer him Amen, Amen.

And every chieftainship and every worship and every might that will not be humble to him shall ebb away. And out of his own chieftainship shall he make perfect for ever.”

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<sup>1</sup> The mouth of the Vartry river  
in the County of Wicklow,” O'Don.

<sup>2</sup> Overking of Ireland, A.D. 438.  
u 10231.

<sup>3</sup> cowl.

<sup>4</sup> crozier.

<sup>5</sup> his altar.

Lebar  
Brecc,  
p. 26,  
col. 2,  
line 6.

Dochuaid *Patraic iarum inachurach* cohInber Sláni,  
*ocus tanic inaagaid* Díchú mac Trechim, corogreis  
inaaghaid coin rógéir bóí occa. Sed tamen dorát *Pa-*  
*traic* ardhe *nacrochi coimdeta inahagaid, ocus* rogab  
infern fathacda. Ne tradás domine b. a. con. f. t. t. 5  
*ocus tarrusar incú isin inadsin, ocus* forfemid cor de.  
IS annsin ronochtustar Díchu acloidem, *ocus* teit do  
marbad *Patraic*. Dosber *Patraic* arde *crochi Crist*  
*inaagaid* corfémid cor dochois *no* do laim de. Iarsin  
dosgní Díchu aithrige *ocus* slechtsais ifiadnaise *Patraic* 10  
cotarut aógreir do, *ocus* rocreit innoendia. *ocus* robait-  
sed coslogu mora immaille friss. *ocus* dorat inferonn-  
sin doDia *ocus* do*Patraic*. Rochumtaig *Patraic* eclas  
isin inudsin. dianid ainm Saball *Patraic* indiu, *ocus*  
rotharngir do Díchoin, isann noragad dochum nime. 15  
*Ocus* dorat bennachtain moir do Díchoin *ocus* dia clan-  
naib, ut dixit *Patraic* insin:

Bendacht Dé do Díchoin romfóir imon saball.  
ronbiasum diaéssi innoemtech nglesed nglanoll.  
Bendacht Dé for Díchoin, Díchu diltend cró; 20  
niba hifernach,<sup>1</sup> buan bann, cland nacined dó.

Luid *Patraic iarum* doforcetul Míliuc amal rotrial-  
lutar. O roscuala Míliuc *Patraic* forsét chuca, iadais  
atech fair fén *ocus* fora uli indmas, *ocus* dosber tenid  
fair ind, coroloiscsedsum conauli árilliud, arnarochedred 25

<sup>1</sup> MS. hifernach.

Patrick went afterwards in his boat to Inverslany.<sup>1</sup> And there came against him Díchu, son of Trechem, and he set against him an exceeding eager hound which he had. Nevertheless Patrick made the sign of the cross of the Lord against it, and he chanted the prophetic verse, *ne tradas, Domine, bestiis animas confitentium tibi*, and the hound stopt in that place and was unable to stir. Then Díchu bared his brand and went to kill Patrick. Patrick made the sign of Christ's cross against him, so that he could not stir either foot or hand. Thereafter Díchu repented and knelt before Patrick and gave him his full will, and Díchu believed in one god, and he and great hosts along with him were baptized, and he gave that land [whereon he was converted] to God and to Patrick. In that place Patrick built a church which is called Saball Pátraic<sup>2</sup> to-day, and he foretold to Díchu that it would be there he should go to heaven. And he gave a great blessing to Díchu and to his children, *ut dixit Patricius* then—

God's blessing on Díchu who helped me with the Barn.

He shall have therefore the all-pure . . . . . habitation,

God's blessing on Díchu, Díchu who forgives (?) blood :

No children or race of his shall be in hell, a lasting law.

Patrick afterwards went to teach Míliuc as he had (before) proceeded. When Míliuc heard that Patrick was on his way to him, he closed his house upon himself and upon all his wealth, and he set fire to himself in it so that he was burnt with all his goods, in order

<sup>1</sup> The estuary of the Slany, "a small river at the S.W. extremity of Strangford Lough," Todd.

<sup>2</sup> 'Patrick's Barn.' Now Saul, in the County Down.

Lebar  
Brecc,  
p. 26.  
col. 2,  
line 30.

do *Patraic*. Roairis *Patraic* ocfégad nateined, *ocus* issed atbert: "IN fer asaerbaid airi siut narocreted damsa *ocus* donChoimdiu nibia rige na oirechus uad cobráth, *ocus* aanimm aniffrind triabithu."

*Ocus* otrubairt *Patraic* nabriathrasa roimpó dessel 5 ina frithlorg doridisi itír nUlad, cotoracht Mag nInis<sup>1</sup> coDíchoin mac Trechim, *ocus* roan and friré cian.

Teit iarum *Patraic* coSaball fodess copritchad do Rús mac Trechim. Isésede<sup>2</sup> bóí inDerlus friDún Leth glasi<sup>3</sup> indess. Ata cathair becc and indíu, *ocus* Brec-10 tain ahainmsium, dú hitá escop Loairnd.

Diamboi *Patraic*, tra, iarnašét conacca inmoethoclach ocingaire mucc. Mochoa aanmsium. Pritchais *Patraic* dó *ocus* robaist, *ocus* roberr, *ocus* dorat soscéla *ocus* menistír dó, *ocus* dorat dó, tra, tan aile bachaill 15 tucad doib oDia, acend inucht *Patraic* *ocus* aross inucht Mochoe. Isisín, tra, indÉittech Mochoe Noen-dromæ, *ocus* doordaig muice mberrtha cecha bliadna do *Patraic*, *ocus* doberar fous.

Celebrais *Patraic* doDíchoin. *Ocus* triallaid do ac-20 allaim Loegaire coTémraig iarfaírgi comag mBreg. *Ocus* fuair failte moir isininad sin oc aroli fir uasal.

<sup>1</sup> Now Lecale in the County Down. O'Don., Four Masters A.M. 3529.

<sup>2</sup> MS. isisée.

<sup>3</sup> Generally called *Dún-dá-lethglas*, 'the fort of the two broken locks or fetters,' now Downpatrick.



that he might not believe in Patrick. Patrick, seeing the fire stopt, and this he said: "The man who had resolved (?) upon that so that he might not believe in me and in the Lord, nor kingdom or chieftainship shall be from him till Doom, and his soul (shall be) in hell for ever."

And when Patrick had uttered these words he returned right-handwise by the same road again into the land of Ulster until he reached Mag Inis (and came) to Díchu son of Trichem, and there he staid for a long time.

Patrick went afterwards to Saball southward, and preached to Ross son of Trichem. It was he that dwelt at Derlus to the south of Dún Lethglasse. A small town stands there to-day whose name is Brechtain, the place wherein is bishop Loairn.

As Patrick was (going) along his way he saw the tender youth herding swine, Mochoa was his name. Patrick preached to him, and baptized and tonsured him and gave him a gospel and a credence-table, and at another time he gave him a crozier which had been sent to them from God, its head [falling] into Patrick's bosom and its foot into Mochoa's bosom. This is the *Eittech* of Mochoa of Noendruim;<sup>1</sup> and he ordered a shaven pig (to be given) every year to Patrick, and it is still given.

Patrick bade farewell to Díchu, and proceeds to Tara to speak unto Loegaire. [He sailed] along the sea to Mag Breg, [and stopped at Inver Colptha,<sup>2</sup>] and he found great welcome in that place from a certain franklin who both believed in him with all his household

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<sup>1</sup> Mahee Island. The *Eittech* | it was *coelitus missus*, Reeves' ("winged" crozier) of Mochoa | *Columba*, 460.  
was so called from the belief that | <sup>2</sup> The mouth of the Boyne.

Lebar  
Brecc,  
p. 26,  
col. 2,  
ne 51.

*Ocus* rochreit *conamuntir* dó, *ocus* róbaitsed *conid* *acca* *foracaib* *achurach*.

Mac becc boi isintig dorat seirce do *Patraic*, *ocus* *gebis* *achois* *ocdul* dó *isincarpat*, *ocus* *dilsigit* *ámunter* do *Patraic* he, *ocus* *nosbeir* *Patraic* leis, *conid* *hesin* 5 *Binén* *gilla* *Patraic*.

IS and sin roénaig aroli drui éccraibtech .i. Mántais aainm, do *Patraic*. Fergaither *Patraic* *fris*, *ocus* *dobeir* *amus* do *bachaill* Ísu fair, *cotorchair* *ifadnaise* na slóg. *Ocus* *corosluic* *talum* he, *conid* *desin* *ata*: 10 *noconuil* *amáin* *Mántais*.

Teit *Patraic* iarsin cuFerta fer Féicc. Adhanntar *tenid* *occa* *isininudsin* *ifescor* *nacásc*. Fergaither *Loe-gaire* *otchí* *intened*. *arbahi* sin *geis* *Temrach* *ocGoede-luib*. *Ocus* *nilamad* *nech* *tenid* *dífhátód* *inEirinn* 15 *isindlou* sin, *nócunadantá* *hiTemraig* *artús* *isinsollamain*. *Ocus* *atbertsatar* [p. 27a] *nadruide*: “mine báiter *rianoidche* *anocht* *intene* *ut*. *bid* *lais* *intíí* *isatene* *síut* *flaith* *Erenn* *cobráth*.”

Tunc dixit rex: “*nibamlaid* *bess* *acht* *bid* *sinde* 20 *nosricfasum* *ocus* *nósmuirbfe*.” *Atraig* *inrig* *conaslogu* *došaigid* *Patraic* *dia* *marbad*. *Nirancatar* *immurro* *riánderiud* *óidche*. O *rosiacht*, *tra*, *inrig* *comfocus*, *atbert* *adrúid* *friss*: “*naheiresiu* *chuicesium*,” *oleat*, “*narup* *comartha* *onora* *dó*; *acht* *corapeisium* *tíí* *cucatsu*, *ocus* 25 *naherced* *nech* *remi*.” *Daronad* *amlaid*. *Otconnaire* *Patraic* *naheich* *ocus* *nacarpait* *isand* sin *rochan* *infernasa*: “*híí* *in* *curribus* *ocus* *híí* *in* *equis*, *nos* *autem* *in* *nomine* *domini* *Dei* *nostri* *magni* [ficabimur]. *Acht* *nama* *ó* *thanic* *Patraic* *isinoirecht*, *atracht* *remi* *mac* 30 *Dega* .i. *epscop* *Ercc* *fil* *icSlani*.”

and was baptized, wherefore with him he (Patrick) left his boat.

A little boy that was biding in the house gave love to Patrick, and took hold of his leg as he was going into the chariot, and his family surrender him to Patrick, and Patrick takes him with him, and this is Benén, Patrick's gillie.

It was then a certain ungodly wizard named Mántais<sup>1</sup> reviled Patrick. Patrick is enraged with him, and makes a thrust of Jesu's Staff at him, and he fell before the hosts, and the earth swallowed him, whence is [the saying], *noconuil amáin Mántais*.

Patrick went thereafter to Ferta Fer Féicc.<sup>2</sup> Fire is kindled by him at that place on the eve of Easter. Loegaire is enraged when he sees the fire. For that was a ban of Tara which the Gael had, and none would dare to kindle a fire in Ireland on that day until it had been kindled first at Tara at the high tide. And the wizards said: "Unless yon fire be quenched before this night, he whose fire yon is shall have the kingdom of Ireland for ever."

Then said the King, "It shall not be so, but we will go to him and kill him." The king arises with his host to seek Patrick and kill him; but they did not arrive before the end of night. When the king drew nigh his wizards said to him, "Go not thou to him," say they, "that it may not be a token of honour to him. But let him come to thee and let none rise up before him." Thus was it done. When Patrick saw the horses and the chariots, he then sang this verse: "*Hí in curribus et hí in equis, nos autem in nomine Domini Dei nostri magni [ficabimur]*." But, when Patrick came in to the assembly, only the son of Deg rose up before him, that is, Bishop Erc, who is (venerated) at Slane.

<sup>1</sup> Probably borrowed from *μαγισ*.

<sup>2</sup> 'Fiacco's (or Feccol's) men's grave.' Now near Slane in Meath.

Lebar  
Brecc,  
p. 27,  
col. 1,  
line 14.

ISandsin tanic cohesamain *ocus* confergach inagaid *Patraic* oen donadraidib .i. Lochru, *ocus* roséчнаig<sup>1</sup> don iris cristaide. Tunc sanctus Patricius dixit: "AmoChoimdiu, istú *connice* inuli. Isatchumachtu attát. Istú ronfáid illethsa. Malartar nunc intéчнаib-5 dechsa fil océчнаch thanmasu ifadnaise cháich."

Déniu-rad labréthir *Patraic* tuarcaibset démnu isin-dæor indrúid *ocus* roslécset uadib frílár coroben achend fricloich *ocus* conderna[d] men *ocus* luaith de ifadnaise cháich, corus gab crith *ocus* uamun dofú-10 *lacta* nasluaig batar and.

Rofergaiged, tra, Loegaire fri *Patraic* *ocus* toet diamarbad. Otconnaire *Patraic* tiduapairt nangénti inaagaid, isandsin atbert oguth mór: "Exsurgat Deus et dissipentur inimici<sup>2</sup> eius." Tanic talamchumscugud 15 mór *ocus* torand and, *ocus* goeth, coroscáil nacairphthiu *ocus* nagregu cofata forcechleth, corrancatar coBríg Graide. *ocus* co Sliab Moenuirnd, *ocus* combói cách dib anár achele triamallachtain *Patraic*. conarfacbad ifail inrig acht oenchethrur isininudsin .i. he fén *ocus* 20 aetig *ocus* dias dia æs gradai.

O rusgab uamun inrigan dodechaid co*Patraic* *ocus* atbert friss: "Aduine fireoin *ocus* aduine cumachtaig, nirosmarba inrig. vair sléchtfaid duitt *ocus* dobéra doriar fén duit." Tánic inrig *ocus* doratsom areir 25 do*Patraic* obeolu, *ocus* nitharut ochridiu, *ocus* atbert fri *Patraic* dul inadhiaid co Témraig co tartad ariar do hi fiadnaise fer nErenn. Nihed sin, tra, boi inamen-main, acht marbad *Patraic* uair foráccaib etarnaide<sup>3</sup> cech belaig forachind otá sin coTemraig. 30

<sup>1</sup> MS. roséчнаid.

<sup>2</sup> MS. Exurgat ds. 7 dissipitur iní.

<sup>3</sup> MS. etarnaige.

Then came one of the wizards, to wit, Lochru, fiercely and angrily against Patrick, and reviled the Christian faith. Then holy Patrick said: "O my Lord, it is Thou that canst do all things. In Thy power they are. It is Thou that sentest us hither. Let this ungodly one, who is reviling Thy name, be destroyed in the presence of all."

Swifter than speech, at Patrick's word, demons up-lifted the wizard in the air, and they let him go (down) against the ground, and his head struck against a stone and dust and ashes were made of him in the presence of all, and trembling and terror intolerable seized the hosts that were bidding there.

Now, Loegaire was enraged with Patrick, and went to kill him. When Patrick perceived the onfall of the heathen upon him, he then exclaimed, with a mighty voice, "*Exsurgat Deus et dissipentur inimici ejus.*" Came a great earthquake and thunder there, and a wind, and scattered the chariots and the horses afar on every side, so that they came even to Bríg Graide and Sliab Moenuirn,<sup>1</sup> and they were all slaughtering each other through Patrick's curse, and there were left along with the king but four persons only in that place, to wit, himself and his wife and two of his priests.

When terror seized the queen she went to Patrick and said to him, "O righteous one and O mighty one, kill not the king, for he shall submit to thee, and give thee thine own will." The king came and gave his will to Patrick by word of mouth, but gave it not from his heart; and he told Patrick to go after him to Tara that he might give him his will before the men of Ireland. That, however, was not what was bidding in his mind, but to kill Patrick, for he left ambushes before him on every road from that to Tara.

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<sup>1</sup> 'ad montem Monduirn,' Lib. Armach, 4 a 2, supra, p. 281, l. 32.

Lebar  
Brecc,  
p. 27,  
col. 1,  
line 40.

Dochuaid *Patraic* iarsin *ochtur* mor la gilla .i. Binén, sech inuli etarnaide.<sup>1</sup> hirricht *ocht* noige nall-tai, *ocus* enloeg allaid inandiaid, *ocus* én find foragualaind .i. Binen sin *ocus* polire *Patraic* foramuin. *condechaid*<sup>2</sup> iarsin, doirrsib foriattaib, isinTémraig. 5 collár inrigthaigi. Isandsin boi inrig oc fledugud corig-raid Erenn imi ar insollamainse .i. uair ba hí sin feis Temra.

Ní erracht nech ria *Patraic* iTémraig acht filí inrig .i. Dubthach mac húi Lugair, *ocus* rochreit *ocus* ro- 10 baist[ed], *ocus* dosbeir *Patraic* bennachtu dó.

Gairmther iarsin<sup>3</sup> *Patraic* docum leptha inrig, coros-thoimled biad. Nirohobb *immurro* *Pátraic* innisin. Dorat, tra, indrúid Lucat-mæl banni do neim inérdig *Pátraic*. *ocus* dosrat illaim *Pátraic*. Robennaig im- 15 *murro* *Pátraic* inérdig *ocus* rosimpoi inlestar, *ocus* atrochair ass indneim, *ocus* nitorchair abecc donlind, *ocus* attib *Patraic* inlind iarum.

IS and sin atbert inrig friagilla .i. fri Crundmæl: "Eirg immach forclochán naTemrach, *ocus* notléic 20 féin fair, *ocus* coimlet toes cum[asc]tha fuil imot-chend, *ocus* abrat istutim dorochar forsna clochaib conerbaltais, *ocus* atbérsa frisin clerech techt dot todúscad; *ocus* ciatbérasom fritsa ergi, naherig." Dorónad ámlaid. Otconnairc, tra, *Patraic* incorp, rofollsig 25 Dia dó coro[b]bréc tuccad imme: con[id]airesin atbertsom:

A mo Chrund mæl. A mo gillmæl. A mo gerat. gerothiacht ní. cen corosiacht. nirotéracht. gedorochar, cencotorchar forsnaclocha, comul cricha, 30 gerotsiacht ní, cencotiacht, nírotícethar.<sup>4</sup>

<sup>1</sup> MS. etarnaige.

<sup>2</sup> Dot over the first d.

<sup>3</sup> facs. insin.

<sup>4</sup> facs. níroticthar.

Thereafter went Patrick (and his train of) eight, together with a gillie Benén, past all the ambushes, in the shape of eight deer and behind them one fawn with a white bird on its shoulder, that is, Benén with Patrick's writing-tablets on his back ; and thereafter he went into Tara, the doors being shut, to the middle of the palace. The king was then feasting with the king-folk of Ireland around him at this hightide, for that was the Feast of Tara.

No one rose up before Patrick at Tara except the king's poet, Dubthach Macculugair, and he believed and was baptized, and Patrick gave him a blessing.

Patrick is then called to the king's couch that he might eat food. Howbeit Patrick refused not that. The wizard Lucatmoel put a drop of poison into Patrick's cruse, and gave it into Patrick's hand. But Patrick blessed the cruse and inverted the vessel, and the poison fell thereout, and not even a little of the ale fell. And Patrick afterwards drank the ale.

Then said the king to his gillie Crunnmoel, "Go out on the causeway of Tara, and lay thee down thereon and let them rub dough mixed with blood about thy head, and let them say that thou fellest<sup>1</sup> upon the stones so that thou diedst, and I will tell the cleric to come to bring thee to life, and though he tell thee to rise, arise not." Thus was it done. When Patrick saw the body, God made manifest to him that guile was practised on him : wherefore he said :

"O my Crunnmoel, O my bald youth, O my hero,  
 Though thou attainedst one thing, though thou hast  
 not attained, thou hast not arisen.  
 Though thou hast fallen, though thou hast not fallen  
 upon the stones—a final deed,  
 Though thou attainedst a thing, though thou hast  
 not attained, thou art not healed."

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<sup>1</sup> lit. "that it is a fall thou fellest."

Lebar  
Brecc,  
p. 27,  
col. 1,  
line 66.

ISderb, dino,<sup>1</sup> nochorhíccad labrethir *Patraic* Crund-  
mæl, *ocus* ni eracht itir osin ille.

Dochotar iarsin nasloig asin *Temraig* immach. Is and  
sin atbert indruid: "Denumm comfertá coféssamar cia  
uaind bus calma." "Dentar amlaid," ol *Patraic*. Isand- 5  
sin dorat indrui [p. 27, col. 2] snechta darsinmag  
corocht formna fer. Dixit *Patricius* fris, "Díchuir  
fodechta, si potes." Dixit magus: "Níchumcaim cu-  
sintrath cétna imbáarach." "Dar mo débroth .i. dar-  
moDia mbrátha," ol *Patraic*, "isinulcc attá do cu- 10  
machtu *ocus* nifil itir amaith." Sénaís *Patraic* inmag,  
coroleag insnechta fochétoir.

Dorogart indraí demnu cotuc dorchai sholamach-  
taige darsin mag, corosgab crith *ocus* uamun cach.  
Dixit *Patricius*, "Beir ass indorchatu, si potes." At- 15  
bert indraí: "Níchumcaim cusintrath cétna imbarach."  
Senaís *Patraic* inmag, *ocus* tiagat ass nadorchatu foché-  
toir corolass ingrian ataiblebech (*sic*). Rosgniset inuli  
batar and atlugud doDia *ocus* *Pátraic*.

Tunc dixit rex: "Curid bar libra inusce, *ocus* cibe 20  
uaib isalibair élaít dogenumne adrad dó." "Isamer-  
lumsa dó sin," ol *Patraic*. Atbert indraí: "Dia usce  
ádras infersa, *ocus* ni ragsa imoenfuigell fris."<sup>2</sup> Rath  
nabaitse sin roairigsium oc *Patraic*.

Atbert inrig: "Curid bar libra itenid." "Isam er- 25  
lumsa dó sin," ol *Pátraic*. "Ní dingen amlaid," olin-  
draí: "uair dia tened adras infersa cechdabliaduin .i.  
rath in *Spirta Nób* rorathaig oc *Pátraic* indsin, conid  
andsin frith aroli comarli ann .i. tech dodénum isin-

<sup>1</sup> Perhaps didiu.

<sup>2</sup> nolo ego in iudicium aquæ

| uenire cum isto, aquam enim deum  
habet, Lib. Armach, 5 a 1.



It is certain, then, that through Patrick's curse Crunnmael was not healed, and from that time forth he arose not at all.

Thereafter the hosts fared forth out of Tara. Then said the wizard, "Let us work miracles together that we may know which of us is the stronger." "So be it done," said Patrick. Then the wizard brought snow over the plain till it reached men's shoulders. *Dixit Patricius* to him: "Put it away now if thou canst." *Dixit magus*: "I cannot till the same time to-morrow." "By my *debroth*" (that is, 'by my God of judgment,') saith Patrick, "it is in evil thy power lieth, and nowise in good." Patrick blessed the plain, and the snow melted at once.

The wizard invoked demons, and over the plain he brought darkness<sup>1</sup> that could be felt, and trembling and terror seized every one. *Dixit Patricius*, "Take away the darkness if thou canst." The wizard replied, "I cannot till the same time to-morrow." Patrick blessed the plain, and the darkneses at once depart, and the sun shone forth . . . . All who were there gave thanks to God and to Patrick.

Then said the king: "Put your books into water, and him of you whose books escape we will adore." "I am ready for that," saith Patrick. Said the wizard, "A god of water this man adores, and I will not submit to the ordeal of water." That was the grace of Baptism which he had perceived with Patrick.

Said the king: "Put your books into fire." "I am ready for that," saith Patrick. "I will not do thus," saith the wizard, "for this man adores a god of fire every two years," that is, it was the grace of the Holy Ghost which he perceived with Patrick. Then another counsel was taken, that is, to build a house in that hour—

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<sup>1</sup> Tenebrae . . . tam densae, ut palpari queant, *Exod. x.*, 21.

Leoar  
Brecc,  
p. 27,  
col. 2,  
line 20.

uairsin : aileth úr, *ocus aroli crín, ocus indraí dochur* isin[leth] úr *ocus étach Patraic* imme : gilla *Patraic* .i. Binén, dothabairt isinleth *crín ocus tonach indruad* imme.

IS andsin tancatar co*Patraic* teora maccoemu batár 5 *aneterius ocLoegaire*. Cúit fri *Patraic*. Roiairfaig<sup>1</sup> *Pátraic*: "cid sin, amacu?" "Fírlatha," areat, "dobrissed híprímcathraig na nGoedel indíu." "Cáit ón?" ol*Pátraic*. "Intech gníther dondraí *ocus dotgillasu isamlaid gníther* .i. leth de úr, *ocus leth crín* .i. 10 inleth úr dondrai, *ocus incrín dotgillasa*."

Tuc *Patraic* amér forgruad ndeis *cech meic* díb, *ocus tuc* dér targruaid deis *cech meic foráderinaid* clí. Tuc a anail fothib *conderna teora gemma díb*. "Slucid," ol*Pátraic*, "nagemma." "Slucfemit," areat. 15 "Maith, tra," ol*Pátraic*, "genfedit *teora gemma uaisle oirmitnecha uaib* .i. Colomb-cille *ocus Comgall Bennchuir ocus Finden Maige Bile*."

Doronad, tra, amal atbertsat namaccóim, *ocus tucad* teni isin tech. *Ocus loiscther inleth úr ocus indraí* 20 ind, *ocus nirolaisced etach Pátraic* boi imme. Niroloisced, tra, inleth *crín nach in gilla, ocus roloisced tonach indruad boi immi*,

Oclaichtther inrig do marbad indruad, *ocus triallaid marbad Patraic*. Tanic dino<sup>2</sup> ferg Dé frisinpopul né- 25 craibdech conepil sochaide díb .xii. millia.

<sup>1</sup> MS. roiairfaid.

| <sup>2</sup> Perhaps didiu.

the half thereof fresh and the other withered, and to put the wizard into the fresh half with Patrick's raiment about him, (and) to place Patrick's gillie, Benén, into the withered half, with the wizard's tunic about him.

Then there came to Patrick three striplings, who were kept in hostageship with Loegaire. They fell a-weeping unto Patrick. Patrick asked, "What is that, my sons?" "In the chief city of the Gael a prince's truth," say they, "hath to-day been broken." "Where is this?" saith Patrick. "The house which is abuilding for the wizard and thy gillie, in this wise is it abuilding: half thereof fresh and half withered; the fresh half for the wizard and the withered for thy gillie."

Patrick put his finger on the right cheek of each of those boys, and on his left palm he put a tear [which had trickled] over the right cheek of each boy. And he breathed on the tears, and made thereof three gems. "Swallow," saith Patrick, "the gems." "We will swallow [them]," say they. "Good, now," saith Patrick: "three noble venerable gems shall be born of you, namely, Colomb Cille, and Comgall of Bennchor,<sup>1</sup> and Finden of Mag-bile.<sup>2</sup>

It was done as the striplings had said; and fire was put into the house, and the fresh half is burnt with the wizard therein, and Patrick's raiment which was about him was not burnt. But the withered half was not burnt, nor the gillie, but the wizard's tunic which was about him was burnt.

The king grows terrible (?) at the killing of the wizard, and he proceeds to kill Patrick. But God's anger came against the ungodly folk, so that a multitude of them, twelve thousand, perished.

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Bangor in Ulster.

| <sup>2</sup> Movilla in the county Down.

Lebar  
Brecc,  
p. 27,  
col. 2,  
line 40.

Rogab uaman *iarum Loegaire*, coroslecht do *Pátraic*,  
*ocus* rocreit doDia obeolu namá, *ocus* ni o cride glan.  
Cretit inuli archena *ocus* robaitsit.

Atbert *Patraic fri Loegaire*: "Uair rocretisiu do Dia  
dobérthar fot sægail duit hirrigi. Illóg *immurro* 5  
tanumla anallana, *ocus* uair narogabais inmbathis odú-  
thracht, cia rocretis óbeolu, rotbia iffernd, *ocus* nisbia  
rigi no airechus otchiniud cobráth."

Roguid, tra, inrigan intlí *Pátraic* na romallachad  
ingein boi inabroind .i. Lugaíd mac *Loegairi*. Atbert 10  
*Pátraic*: "Nimaillechub cotíí frium." Rogab *immurro*  
Lugaíd flaith Erenn, *ocus* tanic iarsin cohAchad Fhor-  
cha, *ocus* isand sin atbert: "Nach hisiut cell inclerig  
atrubairt nach biad rig no rigdamna diarsilne co-  
bráth?" Deníu-rad tarlaiced forcha tened fochétoir 15  
inachendsum, corusmarb, coniddesin ata Áchad For-  
cha inUib Cremthainde.

Teit *Pátraic* insin cohænach Taillten<sup>1</sup> comacu Neill.  
Rocreit Maine do *ocus* robaist *iarum*. Tanic, tra, ina-  
agaid Coirpre mac Néill conid he ainm tucc *Pátraic* 20  
fairsium, 'inimicus Dei,' *ocus* atbert *Pátraic* isdo clan-  
naib abrathar fógnifitis achlandsum cobrath, *ocus*  
nígenfítis ríg no escuip no ecnaide uad, *ocus* ropad  
becc aferond, *ocus* ropad<sup>2</sup> essíth amlaid.

Rocretistar, tra, Conall (.i. Cremtan) mac Neill, *ocus* 25  
robaitsed *ocus* tuc aninad arobi do *Pátraic*, *ocus* ro-

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<sup>1</sup> "Uenit ad Taltenam ubi fit agon [ἀγών] regale" Lib. Armach.  
10 a. 2.

Read rop.

Terror then seized Loegaire, and he knelt to Patrick, and believed in God with (his) lips only, and not with a pure heart. All the rest, moreover, believe and were baptized.

Patrick said to Loegaire, "Since thou hast believed in God, length of life shall be given to thee in the kingdom. But in guerdon of thy disobedience aforetime, and because thou hast not received the baptism with desire, though thou believedst with thy lips, Hell shalt thou have, and from thy race till Doom there shall be neither sovrantry nor chieftainship."

But the queen besought Patrick not to curse the child that was lying in her womb, namely, Lugaid, son of Loegaire. Patrick said: "I will not curse him till he comes against me." Now Lugaid took the realm of Ireland: and thereafter he came to Achad Farcha, and there he said, "Is not that the church of the cleric who hath said that there would never be king nor crownprince of our seed?" Swifter than speech a bolt of fire was hurled against him and killed him. Wherefore thence is called Achad Farcha in *Úi Cremthainne*.<sup>1</sup>

Patrick then goes to the Assembly of Telltown, to the sons of Níall. Maine believed in him, and he was afterwards baptized. But Coirpre, son of Níall, opposed him, and the name which Patrick gave him was 'God's Foe,' and Patrick said that his children should serve his brother's children for ever; and that neither kings nor bishops nor wise men should spring from him, and that his land would be little; and the issue was so.

But Conall (*i.e.*, Cremthann), son of Níall, believed, and was baptized, and gave the stead where he was bidding to Patrick, and a church was built there which

<sup>1</sup> in the parish of Enniskillen, the most northern part of Meath diocese. See Mr. Hennessy's note to his translation of the Tripartite Life, p. 391, of Miss Cusack's *Life of S. Patrick*, 1870.

Lebar  
Brecc,  
p. 27,  
col. 2,  
line 62.

*cumdaiged eclas and dianainm Domnach Pátraic, ocus*  
*tuc bennachtain do, ocus rothóraind ráith inairthiur*  
*doruis nacille, ocus rotharrngir congenfitís ríg immda*  
*uad forEirinn. ocus ordnige læch ocus clerech cumor.*  
*conid dasíl clann Colmáin ocus síl Æda Sláine. Ocus 5*  
*robennachai ænach Taillten, cona biad marb fair co-*  
*bráth, ocus conabiad acht ænmarb hirRaith Airthir.*  
*Ocus forácaib aimmaltoir hinDomnach Pátraic. Ocus*  
*luid Pátraic assin hi crích hUa Méith imMendoit Tire.*  
*ocus nitarail inArd Macha [p. 28, col. 1] donchursin. 10*  
*ocus foracaib sruthi noeba diamuntír iTig Thalan.*

IS andsin tallsat triar dOéb Mid Mendoit Tíre indara  
bocce nobíd oc tabairt usci do Patraic, *ocus tancatar*  
dialuga inéthiuch. Béccis asambronnaib atriur. "Modé-  
broth," ol Pátraic, "nidíchlend inbocce fén baile hitá." 15

Luid iarum cofiru Breg, *ocus pritchustar bréthir*  
nDé doib cumór, *ocus robaist ocus robennach.*

Tarail leiss Ath Cliath, *ocus fuair fáilte moir and;*  
*ocus atbert Patraic nosbiad ordan ocus oirechus isin-*  
*i[n]jud sin, feib comallnither<sup>1</sup> sin beos. 20*

Rolá Pátraic cuairt Laigen. *Ocus pritchaid bréthir*  
nDé doib, *ocus robaitsi. ocus rosbennach. Ocus rocreit-*  
set meic Dúnlaing, tra, don Chóimdid *ocus do Pátraic*  
*cuslogaib móra, ocus doratsat ariar dó, conid leo inflai-*  
*thius ósin co-bráth. 25*

Drichú barí hÚa nGarrechon forcind Patraic, *ocus*  
ingen Loegairi meic Neill do mnái occa. Diultaid fri  
Pátraic ocRaith Inbír, armaith friLoegaire. Doratsam

<sup>1</sup> MS. comallf ithir.

is named Domnach Pátraic. And Patrick gave him a blessing, and marked out a rampart in front of the door of the church, and foretold that many kings over Ireland would descend from him, and many noble laymen and clerics. And of his seed are the Clann-Colmáin, and the seed of Aed Slaine. And Patrick blessed the Assembly of Telltown, so that no one should ever be killed thereat, and that only one should be killed at Rath Airthir,<sup>1</sup> and he left his portable altar at Domnach Pátraic. And Patrick went from thence into the territory of Uí Meith in Mendait Tíre, and he visited not Armagh at that season, and holy elders of his household he left at Tech-Talain.

Then three of the Uí Meith Mendait Tíre stole (and ate) one of the two goats that used to carry water for Patrick, and came to swear a lie. It bleated from the bellies of the three. "My God's doom!" said Patrick, "the goat himself hides not the stead wherein he is."

He afterwards went to the men of Bregia and mightily preached the word of God unto them, and baptized and blessed.

He visited the Ford of Hurdles (Dublin), and found great welcome there; and Patrick said that there would be rank and primacy in that place, even as is still fulfilled.

Patrick went a round of the Leinstermen, and preacheth God's word to them, and baptized and blessed them. And the sons of Dunlaing with mighty hosts believed in the Lord and in Patrick, and they gave him his will, wherefore they have the kingship thence for ever.

Drichú was king of Uí Garrchon before Patrick, and a daughter of Loeguire, son of Niall, he had to wife. He rejecteth Patrick at Rath Inbir<sup>2</sup> for Loeguire's sake;

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<sup>1</sup> i.e., the eastern fort, anglicised | <sup>2</sup> At Bray, about 10 miles south  
Oristown, Four Masters, A.D. 784. | of Dublin.

Lebar  
Brecc,  
p. 28,  
col. 1,  
line 15.

immurro Cillíne fáilte dó, *ocus* romarb aænboin dó  
Pátraic, *ocus* dorat air[mi]d (mine) dó tucad dó atig  
inrig. Tunc dixit *Patricius* frisinmnai fuine :

A ben, talaig domaccán!  
dotoet torce mór do oreccan. 5  
is do áibill fásas breo  
bid beo, bid slan domaccán.

INarbor  
asdech do lossa[ib] talman, 10  
isMarcan mac Cilline,  
isdech bias do hÍb Garchon.

Luid iarum Pátraic inOsraigib *ocus* fothaigis cella  
*ocus* congbala intib. Et dixit nobetís ordnige læch  
*ocus* clerech díb, *ocus* nibiad furail nách có[i]cid forru 15  
céin nobetís doréir Pátraic.

Celebrais Pátraic iarum do Osraigib imBelach Gá-  
brán. *Ocus* foráccaib Mártin sruthi occú *ocus* drém  
dia múntrí dú hita Martharthech indíu aMuig Ráigne.

Luid Pátraic iarum forBelach nGabran, icrích Mu-  
man. *ocus* priteais donatuathaib *ocus* donacellaib coro- 20  
cretset *ocus* robaitsi *ocus* rosbennach. *Ocus* foráccaib  
oes ngráid occu ocfocetul *ocus* occrabud.

O rosiacht Mag Fémin docuirither do Ængus mac  
Natfraich .i. ri Muman. Ferais Ængus failte moir friss,  
*ocus* nosbeir leis diathig conice Caissel. Priteais Pá- 25  
traic dó. Teit erlund nabachla trianachois corocrecht-



but Cillíne welcomed him and killed his only cow for Patrick and gave him a measure of meal which had been brought to him out of the king's house. Then said Patrick to the cooking woman—

“O woman, cherish thy manchild!  
A great boar cometh of a pigling.  
From a spark groweth a flame.  
Thy man child shall be alive, shall be safe.

The corn  
That is best of earth's plants.  
It is Marcán, son of Cillíne,  
Who will be best of Ui Garrechon.”

Patrick afterwards went into Ossory and founded churches and cloisters there. And he said that there would be noble laymen and clerics of the men of Ossory, and that no province would prevail against them so long as they should bide as Patrick willed.

Patrick afterwards bade farewell to the men of Ossory at Belach Gabrain.<sup>1</sup> And he left with them Martin, an elder, and sundry of his household where Martharthech stands to-day in Mag Raigne.<sup>2</sup>

Patrick passed afterwards by Belach Gabrain into the province of Munster, and preached to the territories and to the churches,<sup>3</sup> so that they believed and were baptized, and he blessed them. And with them he left priests instructing (them) and practising godliness. When he reached Mag Femin,<sup>4</sup> he was received by Oengus, son of Natfraech, King of Munster. Oengus made him great welcome, and brought him to his house to Cashel. Patrick preached to him. The hinder end of the crozier went through his foot, and wounded it

<sup>1</sup> Gowran Pass in the County of Kilkenny.

<sup>2</sup> A plain in the barony of Kells, County Kilkenny.

<sup>3</sup> i.e., to layfolk and clerics—an odd prolepsis.

<sup>4</sup> A plain in Tipperary.

Lebar  
Brecc,  
p. 28,  
col. 1,  
line 35.

*naig* comor hi. Asbert *Pátraic*: “cid romba centim-  
diten?” “Andarlum,” ar *Ængus*, “rope cóir na cretmi.”  
Atbert *Pátraic*: “nítelefider fuil isininudsa ondú co-  
bráth, *ocus* nígonfaither acht oen rí doneoch gébus  
tinud.” 5

Baistither *Ængus* cuslogu mora immalle friss. Ben-  
nachais *Pátraic* *Ængus* forLeicc Cathraigi foranord-  
nigtea narig icCaissel.

Bennachais *Pátraic* doEoganacht, *ocus* teitt hinUr-  
mumain. Pritchais *Pátraic* doib *ocus* nosbaist, *ocus* 10  
foráccaib bennachtain *ocus* sobarthain occu. Timcellaid  
Mumain uli *ocus* pritchais doib, *ocus* ronbaist *ocus*  
rosbennach, *ocus* facbuid cella *ocus* clerchiu occu.  
Celebrais *Pátraic* *ocus* dosbeir bennachtu dichra dóib,  
ut dixit. 15

“Bennacht Dé forMumain, feraib, macaib, mnaib  
bennacht forintalmáin dobeir tarad daib.  
Bennacht forcech nindbas gignes forambrugaib,<sup>1</sup>  
cennach forécobair:<sup>2</sup> bennacht Dé forMumain.  
Bennacht forá mbenda, foralecca lomma, 20  
bennacht foranglenda, bennacht forandromma.  
gainem lir folongaib ropat lín atellaig,  
ifánaib, irredib, islebtib, imbendaib.”

b.D.

Tanic *Pátraic* iarsin do Ard Macha labréthir inangil, 25  
*ocus* dorocht coRaith Dáirí .i. fer soimm oirmitnech  
bói inOirtheraib .i. Dáre mac Findchada meic Eogain  
meic Níallain. Doratsum inad ardeclaise dó *Pátraic*,  
bale hita in Ferta indú.

O tharnic inrécles dochumtach, *ocus* rofhas afér cu- 30  
mor, ruce gilla Dáre a ech maith isinreclis dóchum

<sup>1</sup> MS. foram brigaib.

| <sup>2</sup> MS. fore cobair.

greatly. Patrick said, "Why didst thou not protect thyself?" "Methought," saith Oengus, "that it was a rite of the religion." Said Patrick: "Blood shall not be shed in this place from to-day till Doom, and of all those that shall succeed thee but one king shall be slain."

Oengus is baptized with great hosts along with him. Patrick blessed Oengus upon Lia Cothraigi ('Cothraige's stone'), whereon the kings were appointed to office at Cashel.

Patrick blessed the Eoganacht and went into Ormond. Patrick preached to them and baptized them, and left with them blessing and prosperity. He goes the round of all the Munstermen, and preached to them and baptized them and blessed them, and leaves churches and clerics with them. Patrick bade them farewell and gave them a fervent blessing, *ut dixit* :

"God's blessing on Munster, men, children, women :  
 Blessing on the land which gives them fruit.  
 Blessing on each wealth which is brought forth on  
 their marches  
 Without any one in need of help : God's blessing on  
 Munster !  
 Blessing on their peaks, on their bare flagstones,  
 Blessing on their glens, blessing on their ridges,  
 Sand of main sea under ships be their hearths'  
 number,  
 On slopes, on meadows, on mountains, on peaks !"

Thereafter Patrick came to Armagh at the angel's word, and he arrived at Rath Dáre, the fort of Dáre, a wealthy, venerable man, who was in Oriors, to wit, Dáre, son of Findchad, son of Eogan, son of Niallán. He gave a site for a cathedral to Patrick in the stead where the Ferta stands to-day. When the building of the close was finished, and its grass grew greatly, Dáre's gillie brought his good horse into the close to the plenti-

Lebar  
Brece,  
p. 28,  
col. 1,  
line 59.

indféoir díguind. Rothocraid sin cumor do *Pátraic*,  
*ocus* tanic ingilla iarnabarach isin matain, *ocus* fuair  
aech marb isin recles. Dochuaid, *tra*, ingilla ass  
cutoirsech, *ocus* roindis doDáre aech domarbad don  
chlerech. Dixit Dáre, inclerech fen do marbad ind. 5  
Atbail Dáre fochétoir lasin mbréthir sin. Dixit setig  
Dáre: "Ise fochund inbaissea intancride dorigne fri-  
sin clerech. Tiagar coluath *ocus* tabar ariar dó." Docótar  
natechta co*Pátraic* *ocus* atchotar dó inní for-  
coemnacair ind. Senais *Pátraic* usce, *ocus* dosbeir 10  
darsin ech *ocus* darsin fer, *ocus* atregut díblinib abas.

Dixit Dáre fri díis [p. 28, col. 2] díamuntir: "Berid  
mo chori humai don clerech." Atbert *Pátraic* iartorach-  
tu inchori dó, "*graticum*" .i. Deo gratias ago. Iarfaigis  
Dáre diathimtherib cid atbert inclerech. "*Gratiam*," 15  
olnatimtherig. "Ismaith inluach cori umai sin," ol  
Dáre. "Ercid *ocus* tabraid uad forcúla." Doberár incori  
forcula o *Patraic*. "*Gratiam*," ol*Pátraic*. Iarfaigis Dáre  
donatimtherib: cid atrubairt *Patraic* icathabairt uad.  
"In *gratiam* cétna," olsiat. "Isní maith acasum inbri- 20  
athar sin," olDáre, "*ingratiam* ocabreith uad, *ingratiam*  
ocathabairt dó."

Teit Dare fén lasin cori. *Ocus* dorat arér do*Pátraic*,  
conid andsin tucc dó aninud hitá Ard macha indíu.  
Ard Sailech, *tra*, aainm cósin. *Ocus* téit Dáre iarum 25  
timchell inferaind.

Isin óidche iarsin atconnaire *Pátraic* hirhís .i. Victor  
aingel dothidecht chuide, co sruthi Ereenn maroen ris,  
curastoraind incathraig inafiadnaise *ocus* inad intem-  
puil *ocus* na cuicni *ocus* intige aiged. *Ocus* tete dessel 30

ful grass. This vexed Patrick greatly, and the gillie came on the morrow in the morning, and found his horse dead in the close. So the gillie went forth sorrowfully, and told Dáre that his horse had been killed by the cleric. Dáre ordered the cleric himself to be killed for it. Dáre died anon at that word. Said Dáre's wife: "The cause of this death is the wrong which he wrought against the cleric. Go quickly and give him his will." The messengers went to Patrick, and they told him what had happened therein. Patrick sained water and puts it over the horse and over the man, and both arise from death.

Said Dáre to twain of his household: "Take my caldron of copper to the cleric." Patrick said when the caldron had come to him, "*Gratsacham*," that is, *Deo gratias ago*.<sup>1</sup> Dáre asked of his servants what the cleric had said. "*Gratsacham*," say the servants. "That is a good price for a copper caldron!" saith Dáre, "go ye and bring it back from him." The caldron is brought back from Patrick. "*Gratsacham*," saith Patrick. Dáre asked of the servants what Patrick said at the taking away of the caldron from him. "The same *gratsacham*," say they. "That word is a good thing with him," saith Dáre, "the *gratsacham* on taking it from him and the *gratsacham* in giving it to him."

Dáre himself went with his caldron, and gave Patrick his will, bestowing on him the stead wherein Armagh stands to-day—now Ard Sailech had been its name till then—and Dáre afterwards went round the land.

On the night thereafter Patrick beheld in a vision Victor, an angel, coming to him with Ireland's elders along with him, and they marked out the city in his presence, and the place of the temple and of the kitchen and of the guest-house. And he went right-hand-wise

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<sup>1</sup> Rectius, *Deo gratias agamus*.

Lebar  
Brecc,  
p. 28,  
col. 2,  
line 17.

naráthai *ocus Patraic* inadiaid *cona* Bachaill Ísu na-  
láim, *ocus* sruthi Erenn oc classcetul imbe.

Roscúmtaig iarum *Pátraic* incathraig fonindus sin  
amal tarfas dó. *Ocus* atbert intaingéal ris: "Bid imda  
rath Dé isin inudsa *ocus* for cech oen dogéna<sup>1</sup> maith 5  
and." Atbert intaingel fri *Pátraic*: "hiccfa Dia  
erutsa .xii. *cechasathair*nd sund. *ocus* morfessiur *cecha-*  
*dardáin*, cein maras ires forphti naíndóine."

ISlia tuirem *ocus* aiséis *cechanderna Pátraic* dofer-  
taib *ocus* domirbulib imon Macha mácuairt. 10

Tanic *Pátraic* iarsin doRóim intresfecht co tuce tassi  
Póil *ocus* Petair. *ocus* Zepáin *ocus* Laurint *ocus* mar-  
tirech immda archena. *ocus* minda *ocus* libra *ocus*  
anart cofuill Crist fair. *Ocus* rocumtaigtea oc*Pátraic*  
ifoss .i. iscrín Poil *ocus* Petair. 15

Luid *Pátraic* iarsin indithrub .i. hiCruachan Oigle.  
foindsamail Moysi *ocus* Helii *ocus* Crist. Coroaín .xl.  
lathi *ocus* xl. aidche isinluccsin, *ocus* iii. clocha imbe  
*ocus* cloich foi. amal roáin Moysi isleib Sina oetidno-  
cul dó inrehta. uair roptar cosmaile hó ilmodaib .i. 20  
Moysi *ocus* *Pátraic*. c. xx. mbliadan anæs diblinib.  
Toisech popuil cehtar de. Roainset .xl. naidche isleb-  
tib. At indreba *ocus* anadnocuil dib linib.

O rosiacht, tra, comfocús [sollamain] nacasc. rolin[ad]  
insliab fair dodemnaib indelbaib en dub. Canaid Pá- 25

<sup>1</sup> MS. dodena.

<sup>2</sup> dot over n.

round the rampart, and Patrick behind him with his *Bachall Isu*—Jesu's Staff—in his hand, and Ireland's elders a-chanting around him.

Patrick afterwards built the city in the same wise as it had been shown to him. And the angel said to him : "Abundant will God's grace be in this place and upon every one who shall do good therein." The angel said to Patrick, "God will heal for thee here twelve persons every Saturday and seven every Thursday, so long as the perfect faith of the menfolk abideth."

Overmany to recount and declare are all the wonders and miracles which Patrick wrought round about Armagh.

Thereafter Patrick went to Rome for the third time, and he brought relics of Paul and Peter and Stephen and Lawrence and many martyrs besides, and reliquaries and books, and a sheet with Christ's blood thereon. And they were laid up here by Patrick in Paul and Peter's shrine.

Thereafter Patrick gat him into the wilderness, that is, to Cruachan Aigli,<sup>1</sup> after the manner of Moses and Elias and Christ. And for forty days and forty nights he fasted in that place, having four stones about him and a stone under him, even as Moses fasted on Mount Sinai when the Law was delivered unto him. For they, Moses and Patrick, were alike in many ways. One hundred and twenty years was the age of them both. Each was a leader of people. Forty nights on mountains they fasted. And the burial-places of them both are uncertain.

Now when the hightide of Easter was at hand, the mountain was filled against him with devils in shapes of black birds. Patrick sings psalms of cursing against

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<sup>1</sup> Now Croagh Patrick, a mountain in Mayo.

Lebar  
Brece,  
p. 28,  
col. 2,  
line 41.

*traic* psalmu *escaine forru*, *ocus ciid*, *ocus benaid a-chlocc corremuid bernd ind. ut dixit Patricius* :

Hitagar dul icruaich cuirr druing cencrabuid ar-mochind.

romgab ecla re *sétsell .x. c. cend ictaccra frimm.* 5

Techit nademnu *fachétoir ead radairce forsin fairgi. ocus nosbaidet fen isininud sin, ocus nitarail demun tir nErenn osin cocend secht lathi ocus secht mis ocus secht mbliadan.*

Tanic iarum slog mor doainglib irrechtu en ngel. 10  
corchansat ceol nuasal donChomdid do chomdidnad *Pá-traic*. Atberat fairend comad incomlin sin noberad som lais docum nime.

IS andsin atbert Victor aingel frissium: "Erig cot-muntir arsollamain nacásc." Dixit *Patricius*: "Ni 15  
rág ó rumcráideth <sup>1</sup> corumdi[g]tider, *ocus cotartar dam secht* nidche onChomdid .i. cipe do feraib Erenn dogne aithrigi rembas, cid fri re enuaire, narohiatta iffernd fair imbrath, *ocus conaroaittrebat echtraind inindsi, ocus coti muir tarsi secht mbliadna riambrath, ocus* 20  
*corasæurursa morfessiur cechadardain, ocus xii. cecha sathairnd arphianuib iffirnd, ocus cipe gebus mimund hillou aetsechta corub nemidach, amal dorarngertsa doSechnall. Ocus cotucarsa apianaib iffirnd, illou bra-*  
*tha, morfessiur cecha brodhirne domchassul do neoch* 25  
*nodonaidlife ocus corup me fen bus brithem imbrath doferaib Erenn.*" "Dobertar duit indsin uli," arintain-

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<sup>1</sup> MS. orumcraidet.



them, and he weeps and strikes his bell, until a gap broke in it, *ut dixit Patricius* :

I fear to go to the round (?) Rick : bands without godliness (are) against me.

Fear has seized me for a time, ten hundred heads (are) contending with me.

The devils flee forthwith upon the sea, as far as eye can reach, and drown themselves in that place, and no devil visited the land of Ireland from that time to the end of seven days and seven months and seven years.

Then there came a great host of angels in shapes of white birds, and sang to the Lord noble music to comfort Patrick. Some say that it is a number equal to that [host] which he will take with him to heaven.

Then the angel Victor said to him, "Get thee to thy household for the hightide of Easter." Patrick said, "Since I have been tormented, I will not go till I am satisfied, and until seven prayers are granted to me by the Lord, namely, that at Doomsday hell be not shut upon whichsoever of the men of Ireland repenteth before death, were it even for the space of a single hour ; that outlanders may not dwell in this island ; that the sea may come over it seven years before Doomsday ;<sup>1</sup> that seven persons every Thursday and twelve every Saturday I may free from the pains of hell ; that whoever shall sing my hymn on the day of his death may be a dweller in heaven, as I promised unto Sechnall ; and that on Doomsday I may bring out of the pains of hell, for every hair of my chasuble, seven of those that shall visit it ; and that I myself may be judge over the men of Ireland on Doomsday." "All that shall be given to thee," said the angel, "for all the household

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<sup>1</sup> so that Ireland will be saved from the persecution of Antichrist, Todd, *Irish Nennius*, 219, note n.

Lebar  
Brecc,  
p. 28,  
col. 2,  
line 16.

gel, "uair rotguidestar munter nime uli erut." "*Ben-  
nacht forinRig*," ol*Pátraic*, "*ocus for inmundir*."

Benais *Pátraic* achlocc co cualatar fir *Erenn* itir biu  
*ocus* marbu. Bennachais iarsin firu *Erenn* asin Cru-  
aich, *ocus* ordaigid morfessiur dia muntir [p. 29, col. 1] 5  
imbethaid icoimet fer n*Erenn* .i. fer i*Cruachan Áilge*.  
*ocus* fer imBeind Gulban, *ocus* fer iSliab Bethad, *ocus*  
fer isliab Chua, *ocus* inlanomain iCluain hIraird. *ocus*  
Domangort Slebi Slángai.<sup>1</sup>

Dotoet donCruaich iarsin *ocus* celebrais incháisc oc- 10  
Achad Fobair.

Luid *Pátraic* *ocus* Brigit imaille fríss do Ess Ruaid  
*ocus* adcobair [eclais] and *ocus* congbaill du hita Di-  
siurt *Patraic* indiu. Diultais Carpre mac Neill fríss  
*ocus* rofaid dís dia muntir do gabail aláma .i. Carbacc 15  
*ocus* Cuangus ananmunna. "Ni maith andogní," ol*Pá-  
traic*, "dialéictea damsa congbaill súnd, robad *tánaise*  
*Róma* Letha *conaTibir* tréthi *mocathairsi conaEss Ru-  
aid* trénalár, *ocus* robad doclannasu betís comorbada  
innte." Rohop *immorro Cairpre* sin. ForSíth *Æda*, 20  
*tra*, robennach *Pátraic Conall* mac Néill. Isand sin  
dofutitís láma *Pátraic* [forcenn] Fergusa. *ocus* ba  
*machtad laConall* innisin: ut dixit Patricius:

Genfid mac[án] dia fine  
bid súi bid fáid bid file:  
inmain lespaire glan gle,  
nadebérai immarbe.

25

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<sup>1</sup> the g is dotted.

of heaven have besought Him for thee." "A blessing upon the King," said Patrick, "and upon the household."

Patrick struck his bell, so that all the men of Ireland, both living and dead, heard it. Thereafter he blessed the men of Ireland from the Rick, and he orders seven of his household (who are still) alive to guard the men of Ireland, to wit, a man at Cruachan Aigle, and a man at Benn Gulbain,<sup>1</sup> and a man in Sliab Bethad,<sup>2</sup> and a man in Sliab Cua,<sup>3</sup> and the married pair at Cluain Iraird,<sup>4</sup> and Domangort of Sliab Slangai.<sup>5</sup>

He went from the Rick after this, and celebrated the Easter at Achad Fobair.<sup>6</sup>

Patrick and Brigit along with him went to Ess-Ruaid,<sup>7</sup> and he desired to erect a church and a cloister there at a place wherein to-day is Disert Patraic. Cairbre, son of Niall, rejected him, and he sent two of his people to expel him, Carbaic and Cuangus (were) their names. "What thou hast done is not good," saith Patrick; "hadst thou permitted me to settle here, my city, with its [river of] Ess-Ruaid through the middle thereof, would have been a second Rome of Latium with its Tiber flowing through it, and thy descendants would have been (my) successors therein." But Coirpre refused that. Now Patrick blessed Conall, son of Niall, on Síth Aeda.<sup>8</sup> Then Patrick's hands were falling on the head of Fergus, and Conall had wonder thereat: *ut dixit Patricius*:

"A man-child shall be born of his family:

He will be a sage, a prophet, a poet:

Dear (the) luminary, pure, bright,

Who will not utter falsehood."

<sup>1</sup> now Binbulbin, a hill in the County of Sligo.

<sup>2</sup> now Slieve Beagh in Ulster.

<sup>3</sup> now Slieve Gua, in the County of Waterford.

<sup>4</sup> Clonard in Meath.

<sup>5</sup> now Slieve Donard, in the County Down.

<sup>6</sup> now Achagower, in Co. Mayo.

<sup>7</sup> Assaroe, a cataract on the river Erne at Ballyshannon.

<sup>8</sup> now Mullaghshee, at Ballyshannon, on which the parish church stands.

Lebar  
Brecc,  
p. 29,  
col. 1,  
line 18.

arBrigit :<sup>1</sup>

Maccan Ethni toebgile,  
sech isbal isblathugud.  
Colomb cillecan cenon  
nirborom aráthugud.

5

Iarsin, tra, robennach *Pátraic* Conall mac Néill,  
*ocus* dora[r]ngert rigi for Eirinn uad *ocus* ordnige  
loech *ocus* clerech. *Ocus* forácaib bennachtu foradai-  
niu *ocus* forainberu. *Ocus* tanic iarum hiTír nEogain,  
conid ann sin rogeall *Pátraic* *ocus* Sechnall alog fri- 10  
Muiredach mac Eogain dianairaled for athair cretem  
doDia. "Cia lóg?" arMuiredach. "Bid uait rigi co  
bráth," ar Sechnall. "Dogen amlaid," arMuiredach.  
Doronad amlaid, *ocus* rocreit Eogan doDia *ocus* do-  
*Pátraic*.

15

Luid *Pátraic* assin cohAilech naRíg, conusbennach  
*ocus* forácaib aleicc and. *Ocus* dorarnger rigi *ocus*  
ordan for Eirinn ahAilech. *Ocus* dorat bennachtu  
gaiscid forEogan conamaccu, ut dixit friu :

Bendacht forsnatuatha dobiur oBelach Ratha : 20  
robet dochiniud Eogain deoraid cola mbrátha.  
Cein bess macha fo thor[th]aib buaid catha laferaib  
cend sluaig fer Fáil dia magin, saigid daib for-  
cech tellaig.

Síl Eogain maic Neill sin<sup>2</sup> aBrigit ban 25  
acht [condernat maith] flaith uadib co brath.

ut dixit Brigit :

Armbennacht ar ndis forEogan mac Néill,  
forcach geinfess uad, acht corup uaig [di]arreir.

<sup>1</sup> In the MS. these words follow *toebgile* in line 2.

<sup>2</sup> read *sén* ?

Saith Brigit :

Man-child of Ethne, the white-sided,  
He is . . . , he is a blossoming.  
Little Colomb Cille, without blemish,  
It was not oversoon to perceive him.

Now after that, Patrick blessed Conall, son of Níall, and foretold that sovranty over Ireland [would descend] from him, and also noble laymen and clerics. And he left a blessing on his folk and on his rivermouths. And he afterwards came into Tyrone, and there Patrick and Sechnall promised a reward to Muiredach, son of Eogan, if he would prevail on his father to believe in God. "What reward?" saith Muiredach. "Kingship shall be from thee for ever," saith Sechnall. "Thus will I do," saith Muiredach; and thus was it done, and Eogan believed in God and in Patrick.

Patrick fared thence to Ailech of the Kings,<sup>2</sup> and blessed it, and left his flagstone there, and foretold that kingship and supremacy over Ireland would be out of Ailech. And blessing of valour he bestowed upon Eogan and his sons, saying to them :

"A blessing on the territories I give from Belach Ratha:  
There shall be of Eogan's race pilgrims till Doomsday:  
So long as field shall bide under crops, victory of  
battle shall be with their men :  
The head of the host of the men of Fáil<sup>2</sup> [be] to their  
place: power (?) to them over every hearth :  
The race of Eogan, son of Níall, sain, O fair Brigit!  
Provided they do good, a prince [will be] of them for  
ever."

Brigit said :

"The blessing of us both upon Eogan, son of Níall,  
Upon every one who shall be born of him, provided  
he be wholly at our will."

<sup>1</sup> now Elagh in Inishowen.  
u 10231.

| <sup>2</sup> i.e., Ireland: see above, p. 426, l. 2.  
H H

Lebar  
Brecc,  
p. 29,  
col. 1,  
line 38.

Luid *Patraic* iarsin hieirich Ulad co MagInis. co-  
nid indsin doralala<sup>1</sup> do*Pátraic* duine angbuid nobid  
ocslat *ocus* ocmabad nacuitechtad .i. Mac Cuill aainm:  
ut dixit *fria* muntir: "Ise seo intailcend: tiagum co-  
tardum amus fair, *dus* infurtachtfaidea adea dó." 5  
Tucsat iarum fer dia muntir forfúat, amal marb, dia-  
todhuscad do*Pátraic*. Garbán dino<sup>2</sup> ainm infhirsin.  
"Icc dúin," oliat fri*Pátraic*, "inversa diar muntir." Ut  
dixit *Patricius*:

Bratt Garbán

10

'*sed* bias forcolaind marbán;  
acht atfessar duib inmo  
ise Garbán bias fó.

Rolaiset amunter indsin inbratt do agaid Garbán  
conid amlaid [f]uarutar he marb. Rocretset, tra, 15  
nagenti, *ocus* robaitsit, *ocus* rotoduscit Garbán abás  
triabréthir *Pátraic*.

IT lia, tra, tuream *ocus* aisé andorigne Dia dofher-  
taib *ocus* mirbulib forintí noem*Pátraic*, uair *secht*  
libair *sescat* roscribat dib, *ocus* cided on nidat uli. 20

Rosamlad, tra, *Patraic* frihuasalathrachaib .i. fir-  
oilithrech, *cétus*, amal Abraham: cendais dilgudach amal  
Moysi: salmcetlaid molta De he amal Dabid [mac]  
Iese: istud ecnai amal Solmuin: lestar togaide frifoc-  
cra firinde amal Pol naspal: fer lán dorath *ocus* do- 25  
deolaidecht inSpirta Nóib amal Eoin mac Zepideii:  
leo arnertmaire *ocus* calmatas fritabairt corad *ocus*  
eccraibdech intsægail docum nirse *ocus* cretim:<sup>3</sup> na-  
thir arthualichi *ocus* trebairi frifomtin cecha hamuis:  
colum cendais ailgen oduthracht cride *ocus* obréthir 30

<sup>1</sup> The facsimile has doralala.

<sup>2</sup> Perhaps didiu.

<sup>3</sup> facs. cretim.

Thereafter Patrick fared into the province of Ulster to Mag-inis,<sup>1</sup> and there Patrick met a ruthless man who was spoiling and killing the congregations—MacCuill was his name, who said to his household: "This is the Adze-head, let us go and make an onslaught upon him, to see if perchance his god will help him." They afterwards brought one of their household upon a bier, as though he were dead, to be raised from death by Patrick. Garván was the name of that man. "Heal for us," they say, "this man of our household." So Patrick said:

"Garván's mantle

Shall be upon a dead man's body ;

But this, besides, I will make known to you,

It is Garván that shall bide thereunder."

Then his people put the mantle off Garván's face and thus they found him, dead. So the heathen believed and were baptized, and Garván was raised to life from death by Patrick's word.

What God wrought of wonders and miracles for the holy Patrick are over-many to recount or declare ; for sixty books and seven<sup>2</sup> have been written of them, and still they are not all (set forth).

Now Patrick hath been likened to the patriarchs, to wit, first, (he was) a true pilgrim, like Abraham ; meek, forgiving, like Moses ; a psalmist of God's praise was he like David son of Jesse ; a student (?) of wisdom, like Solomon ; a chosen vessel for proclaiming truth, like apostle Paul ; a man full of the grace and favour of the Holy Ghost, like John son of Zebedee ; a lion in strength and boldness to bring the sinful and wicked of the world to faith and belief ; a serpent in cunning and prudence for noticing every onslaught ; a dove, mild and gentle in heart's desire and perfect word and righteous deed ; a

<sup>1</sup> now Lecale in the County Down.

<sup>2</sup> i.e., 66 and Joceline's Life of the saint (Colgan's *Sexta Vita*),

see Loofs, *De antiqua Britonum Scotorumque Ecclesia*, Lipsiae, 1882, p. 33, note.

Lebar  
Brecc,  
p. 29,  
col. 1,  
line 62.

*forp*thi *ocus* ognim *fi*ren : mog *sæ*thrach don *Duile-*  
*main* iar *crabud* *ocus* *umaloit* *ocus* *forcetail* *cecha-*  
*maithius* *feib* *innises* *sochaide*.

Bahi seo *immurro* *riagol* *achrábuid* .i. *nogebed* *inuli*  
*salmu* *conanimnaib* *ocus* *cantacib* *ocus* *abcolips* .cc. *ocus*<sup>1</sup> 5  
*ernaig*thi *aile* *cechlai*. *Nobait*sed, *nophrit*chad, *no-*  
*chelebrad* *natratha* *iarnacorus*. No[p. 29, col. 2]-*hídbrad*  
*corp* *Crist* *ocus* *a*fuil. *Dobered* *sigen* *nacrochi* *dara-*  
*agaid* *cobá* *cét* *ontrath* *coraile*. *ISincé*tna *frithaire* *na-*  
*hó*[i]dchi *nochanad* *cét* *salm* *ocus* *dogníd* .cc. *slechtsain* : 10  
*isin*[f]rithaire *tánaise* *inuscí* *uar* : *isintress* *frithaire*  
*iteoir* : *incethrumad* *forúir* *luimm* *ocus* *cloch* *fóchind*  
*ocus* *culchi* *fiuch* *imbi*.<sup>2</sup> *Noordned*, *nocosmad*, *nocois-*  
*recad*, *nobennachad*. *Nohiccad* *clam*u *ocus* *dallu* *ocus*  
*baccachu* *ocus* *bodra* *ocus* *amlabru* *ocus* *áes* *cecha* 15  
*tédma* *archena*. *No* *indarbud* *demnu*, *notódúscad*  
*marbu*.

O *thanic*, *tra*, *cusnadedenchu* do *Pátraic* *diamboi*  
*ocSabull* *hiMaginis* *hierich* *Ulad*, *tic* *forconair* do  
*Ard Macha* *combad* *ind* *atbelad*. *Atchí* *inmunní* *for-* 20  
*lassad* *arachínd* *ocus* *niloisced* *inteni* *inmuine* ; *ocus*  
*Victor* *aingel* *ica* *acallaimsium* *ass* : *ut dixit* *friss* :  
“ *Ni* *dechais* do *Ardmacha* *uair* *dorarngertais* do  
“ *maccu* *Trechim* *combad* *accu* *thesergi*.”

Tunc dixit Patricius :

25

“ *Maíd* *sund* *bes* *m'esergi*, *Ard Macha* *mochell* :  
*nilem* *comus* *mo* *sáire* : *isi* *indáire* *choitchend*.

<sup>1</sup> Read *ocus* .cc.

<sup>2</sup> See *Fiac*c's hymn, *supra*, p.  
408, line 3.



laborious servant to the Creator as to godliness, and humility, and teaching of all good things, as many relate.

Now, this was the rule of his devotion, to wit, he used to sing all the psalms with their hymns and canticles and apocalypse, and two hundred other prayers every day. He used to baptize, to preach, and to celebrate the canonical hours according to their due order: he used to offer Christ's Body and his Blood. He used to make the sign of the cross over his face a hundred times from one canonical hour to another. In the first watch of the night he used to sing a hundred psalms and make two hundred genuflexions. In the second watch [he used to be] in cold water: the third watch in contemplation: the fourth watch on bare clay, with a stone under his head and a wet mantle about him. He used to ordain, anoint, consecrate, and bless. He used to cure lepers, the blind, the lame, the deaf, the dumb, and folk of every disease besides. He used to cast out devils; he used to raise the dead to life.

Now, when Patrick drew nigh to the end, while he was biding at Saball in Mag-inis in the province of Ulster, he sets out on the road to Armagh that he might die therein. He sees the brake blazing before him, and the fire was not burning the brake; and Victor an angel (was) speaking to him thereout, and said to him: "Thou shalt not go to Armagh, for thou foretoldest to Trechem's sons that with them thy resurrection would be."

Then Patrick said:

"If here be my resurrection, Armagh will be my church:

I have no power over my freedom: it is the common bondage."

Lebar  
Brecc,  
p. 29,  
col. 2,  
line 18.

Dixit Patricius :

"Ard Macha nocharaindsi, inmain treb, inmain tulach,  
dún custathig m'animsi, bid fás Emain na curad."

Dixit angelus :

"Uair is sunna th'esergi rotbia ni bus ferr, 5  
Eriu uli o ind co fond, Ardmacha do chell."

.i. "dorath *ocus* t'ordan *ocus* t'oirechus inArd Macha,"  
olintaingel, "cid súnd bess t'esergi."

Rofáid *Pátraic* aspirut iarsin *ocus* rogab comaind  
*ocus* sacarbaic dolaim Tassaig escuip, iarmbreith buada 10  
*ocus* coscair lais do domun *ocus* Demun *ocus* dualchib.  
*ocus* rofáid aspirut cusinCoimdid diandernai fognam  
*ocus* mílnidecht isnatalmantaib.

Toet slóg mór do aingliu nime dia[f]restul cosollsi  
mair, conid iatsin rochometsat incorp isin oidche sin. 15  
cocualatar sruthi Erenn clascetul nanaingel isinoid-  
chesin. Tancatar sruthi Erenn .xii. aidchi cosalmu  
*ocus* imannaib ; *ocus* ni thesta forru intóllsi nach in-  
bolad angelacda, acht bóí isintír uli co cend mbliadne.

Roas cosnam mor etir Airgiallu *ocus* Ulltu imon- 20  
corp, coneracht gabul fairrge<sup>1</sup> etarru, conamarbad cach  
dib acele. Atconnaicset indsin airrthiúr da dam  
allaid rempu cofhen etarru *ocus* incorp and. Tancatar  
rempu coArdmachai. *ocus* roptar budig doDia.

Roadnacht, tra, *Pátraic* conanoir *ocus* ormitin, co- 25  
fhertaib *ocus* mirbulib cechlathidib<sup>1</sup> hinDun Lethglassi.

*ocus* cid mor aanoir coléicc fiadó[i]nib, bid mou  
aanoir indail brátha, du imbia amal cech prímaspol

<sup>1</sup> "fretum quoddam quod collum bovis vocatur," Lib. Armach. fo. 8,  
b. 1, supra, p. 298.

<sup>2</sup> MS. mírbuli cechalathidib.

Quoth Patrick :

‘ Armagh I used to love : a dear thorpe, a dear hill,  
A fort which my soul haunteth. Emain of the  
heroes shall be waste.’

Quoth the angel :

‘ Since thy resurrection is here, thou shalt have what  
is better—

All Ireland from top to bottom, Armagh thy church,’  
that is, “ Thy grace, and thy dignity, and thy primacy  
(will be) in Armagh,” saith the angel, “ though thy  
resurrection will be here.”

Thereafter Patrick sent (forth) his spirit, and he received communion and sacrifice from bishop Tassach’s hand, after gaining victory and triumph over world and Devil and vices. And he sent his spirit to the Lord, for whom he had done service and warfare on earth.

A great host of heaven’s angels came with a great light to attend him, wherefore it was that they waked the body on that night. And Ireland’s elders heard the quiring of the angels on that night. Ireland’s elders came for twelve nights with psalms and hymns; and the light and the angelic odour failed them not, but abode in the whole land to the year’s end.

There grew up a great strife between the men of Oriel and the men of Ulster about the body; and an arm of the sea arose between them, so that they might not kill each other. They saw before them in the east two stags,<sup>1</sup> with a wain between them and the body therein. They went forward to Armagh, and they were thankful to God.

Patrick was buried, with honour and veneration, with daily wonders and miracles, in Dún-lethglaisse.<sup>2</sup>

And though great is his honour still before men, his honour will be still greater at the meeting of Doom,

<sup>1</sup> Or perhaps ‘two wild oxen,’ ‘ii. boues indomiti,’ as in Lib. Arm. 8. b. 1.

<sup>2</sup> Downpatrick.

Lebar  
Brec,  
p. 29,  
col. 2,  
line 42.

ocbrethemnacht forfiru Erenn diarophritchustar conid  
andsin tatnigfess amal grein, inoentaid noem *ocus*  
noemóg indomain, inoentaid uasalathrach *ocus* fátha,  
inoentaid aspol *ocus* discipul Ísu Crist meic Dé bii,  
inoentaid .ix. ngrad nime na tarmdechutar, inoentaid 5  
doenachta Meic De, isinoentaid is uaisle andas cech-  
oentu, inoentaid nanoemTrínoti uaisle oirmit[n]igi,  
Athair *ocus* Mac *ocus* Spirut Nób.

Alim trócaire ñDé tria impide Pátraic. Roissam  
uli inoentaid sin: rosairillem: rosaitreuam in saecula 10  
saeculorum! Amen.

where he will be like every chief apostle, passing judgment on the men of Ireland unto whom he preached. It is there he will shine forth like the sun in the unity of the saints and holy virgins of the world ; in unity of patriarchs and prophets ; in unity of apostles and disciples of Jesus Christ, Son of living God ; in unity of nine orders of heaven that have not transgressed ; in unity of the Manhood of Jesus Christ, Son of God ; in the unity which is nobler than every (other) unity ; in the unity of the holy, noble, venerable Trinity, Father and Son and Holy Ghost.

I implore God's mercy through Patrick's intercession !  
May we all attain to that unity : may we deserve it :  
may we dwell therein for ever and ever ! Amen !

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## APPENDIX.

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## APPENDIX.

### I. EXTRACTS FROM PROSPER AQUITANENSIS.

(Op. ed. Bassani, I. 401.)

Ad Scotos in Christum credentes ordinatus a Papa Caelestino  
5 Palladius primus episcopus mittitur.

(Ibid. I. 197.)

Ordinato Scotis episcopo, dum Romanam insulam [Caelesti-  
nus] studet seruare Catholicam, fecit etiam barbaram Chris-  
tianam.

### 10 II. EXTRACT FROM THE ANGLO-SAXON CHRONICLE.\*

(The Parker MS.)

430. Her Palladius <sup>1</sup> se biscop wæs onsended to Scottum þæt  
he hiera geleafan trymede. from Cælestino þam papan.

### III. EXTRACT FROM CUMEAN'S LETTER TO SEGNE, A.D. 634.

### 15 (Usserii, *Veterum epistolarum sylloge*, Paris, 1665, p. 21.)

primum de cyclo illo quem Sanctus Patricius, papa noster,  
tulit et facit.

### IV. EXTRACT FROM THE LUXEUIL CALENDAR.<sup>2</sup>

(Martene et Durand, *Thesaurus novus anecdotorum*, Paris,  
1717, t. III., col. 1592.)

20

xvi. Cal. Apr. Depositio S. Patricii episcopi.

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<sup>1</sup> vel Patricius, in the hand-  
writing of a late reviser. Earle,  
*Two of the Saxon Chronicles*, p. 10.

<sup>2</sup> 'aus dem ende des 7. Jahr-  
hunderts,' according to Piper (*Karls  
des Grossen Kalendarium und Oster-*

*tafel*, Berlin, 1858, s. 60, where it  
is called the Calendar of Corbie.  
Now in the Bibliothèque Nationale,  
Fonds St. Germain, lat. 1,311  
(formerly 264) in quarto.

## V. EXTRACTS FROM THE BRUSSELS CODEX OF MUIRCHU'S LIFE OF ST. PATRICK.

(Analecta Bollandiana, t. I., pp. 549-552, 575-577.)

## De natali Sancti Patricii et de eius captiuitate in Hibernia. 5

Patricius qui et Sochet uocabatur, Brito natione, in Britannis natus, Calpurnio diacone<sup>1</sup> ortus, filio, ut ipse ait, Potiti presbyteri, qui fuit [de] uico Bannaum Taburnie, haut<sup>2</sup> procul a mari nostro, quem uicum constanter indubitanterque comperimus esse Nemtrie,<sup>3</sup> matre etiam conceptus Concessa<sup>4</sup> 10 nomine. Annorum XVI. puer cum ceteris captus, in hanc barbarorum insulam aduectus est [et] apud quendam gentilem immittemque regem in seruitute detentus. Qui sexennium<sup>5</sup> more hebraico [in ea captiuitate exegit,] cum timore Dei et tremore, secundum psalmiste sententiam, in uigiiliis et orationibus multis. Cencies in die et cencies in nocte orabat, libenter reddens<sup>6</sup> [quae Dei sunt, Deo, et quae Caesaris, Caesari,] incipiensque [semper melius<sup>7</sup>] timere Deum et amare omnipotentem Dominum: nam usque ad id temporis ignorabat Deum uerum, sed tunc spiritus feruebat in illo.<sup>8</sup> 20 Post multas ibi tribulationes, post famem et sitim, post frigora et nuditatem, post pascenda pecora, post frequentias angeli<sup>9</sup> Victorici a Deo ad illum missi, post magnas uirtutes omnibus pene notas, post responsa diuina e quibus unum aut duo haec exempli<sup>10</sup> tantum gracia demonstrabo: "Bene 25 ieiuas, cito iturus ad patriam tuam," et iterum: "Ecce nauis tua parata est," quae non erat prope sed forte habebat ducenda<sup>11</sup> milia passuum, ubi numquam habuerat iter: post haec omnia, ut diximus,<sup>12</sup> quae enumerari poene a naemine possunt, cum ignotis barbaris gentilibusque hominibus multos 30 et falsos deos adorantibus iam in naui sibi parata, deserto

<sup>1</sup> MS. Cualfarni diaconi.<sup>2</sup> MS. Ban nauem thabur indecha ut. *Bannaum Taburniae* seems to mean 'campus tabernaculorum'; see Tertia Vita, c. 1.<sup>3</sup> MS. uentre prius *ventre* (?), Hogan. So Probus (*Tr. Th.*, p. 47, misprinted 51): de uico Bannaue Tiburniae regionis, haud procul a mari occidentali: quem uicum indubitanter comperimus esse Nentriae [sic, Nentriae, p. 62] provinciae, inqua olim gigantes habitasse dicuntur. *Nentria* is probably formed from *Nemtor*, supra, p. 405.<sup>4</sup> MS. Concesso.<sup>5</sup> MS. sexenne.<sup>6</sup> MS. rediens.<sup>7</sup> Sic Probus, ubi supra.<sup>8</sup> See supra, p. 361, l. 27.<sup>9</sup> MS. angelici.<sup>10</sup> MS. exempla.<sup>11</sup> i.e., ducenta.<sup>12</sup> MS. duximus.

tiranno gentiliq[ue] homine cum actibus suis, et accepto, caelesti eternoque Deo [ordinante], in comitatu [nautarum] sancto, [sine naulo] excepto diuino, ætatis suæ anno XXIII. ad Britanias nauigauit.

## 5 De nauigatione eius cum gentibus.

Ternis itaque diebus totidemque noctibus quasi ad modum Ionæ in mari cum iniquis fluctuans, postea bis denis simul et octenis diurnis laminibus Moysico more, alio licet sensu per desertum fatigatus, murmurantibus gentibus quasi Iudei  
 10 famo et siti pene deficientibus, compulsus a gubernatore temptatus atque ut [pro] illis Deum suum ne perirent oraret rogatus, mortalibus exoratus, turmæ misertus, spiritu contribulatus, merito coronatus, a Deo magnificatus, abundantiam cibi ex grege porcorum a Deo misso sibi uelut ex coturnicum  
 15 turma,<sup>1</sup> Deo a[d]iuuante prebuit. Mel quoque silvestre ut quondam Iohanni subuenit, motatis<sup>2</sup> tamen pessimorum gentilium merito porcinis carnibus pro locustarum usu. Ille autem sanctus Patricius nichil gustans de his cibis, immolaticum enim erat, nec esuriens, nec sitiens, mansit illesus.  
 20 Eadem uero nocte dormiens temptauit [eum] Satanas grauiter, fingens saxa ingentia et quasi comminuens iam membra [eius]. Sed inuocato Helia bina uoce,<sup>3</sup> ortus est ei sol qui refulgens expulit omnes caliginum tenebras, et restitutæ sunt ei uires eius.

## 25 De alia captiuitate Patricii.

Et iterum post multos annos capturam ab alienigenis per tulit. Ubi prima nocte audire meruit responsum diuinum sibi dicens: "Duobus mensibus eris cum illis, id est cum inimicis tuis." Quod ita factum est. Sexagesimo autem die  
 30 liberauit eum Dominus de manibus eorum, prouidens<sup>4</sup> ei cum comitibus suis cibum et ignem et siccitatem quotidie, donec decimo die peruenerunt ad homines.

## De susceptione a parentibus.

Et iterum post paucos annos ut antea in patria sua propria  
 35 apud parentes suos requieuit: qui [eum] ut filium receperunt, rogantes illum ut uel sic post tantas tribulationes et temptationes, de reliquo uitæ numquam ab illis discederet. Sed ille non consensit. Et ibi ostensæ sunt ei multæ uisi-

<sup>1</sup> See Num. xi. 31, 32.

<sup>2</sup> i.e., mutatis.

<sup>3</sup> i.e., bis, Hogan.

<sup>4</sup> MS. preuidens.

ones. Et erat annorum triginta, secundum apostolum "in uirum perfectum" et cetera usque "plenitudinis Christi.<sup>1</sup> Egressus ad sedem apostolicam uisitandam et honorandam, ad caput itaque omnium ecclesiarum totius mundi, ut sapiens iam diuina sanctaque misteria ad quæ uocauit illum Deus ut disceret atque intellexeret et inpleret, et ut predicaret et donaret diuinam gratiam in nationibus externis conuertens ad fidem Christi.

**De inuentione Sancti Germani<sup>2</sup> in Gallis, et ideo  
non exiuit amplius.** 10

Transnauigato igitur mari dextro<sup>3</sup> Britannico, accepto itinere per Gallicas Alpes ad extremum, ut corde proposuerat, transcensurus, quendam sanctissimum episcopum Alsiodori ciuitate principem Germanum summum donum inuenit. Aput quem non paruo tempore demoratus, iuxta id quod Paulus ad pedes 15 Gamaliel fuerat, in omni subiectione et patientia atque oboedientia scientiam, sapientiam castitatemque et omnem utilitatem tam spiritus quam animæ cum magno Dei timore et amore, in bonitate et simplicitate cordis, corpore et spiritu uirgo,<sup>4</sup> toto animi desiderio didicit, dilexit, custodiuit. 20

**[De morte Moneisen Saxonissae.]**

Itaque, uolente Domino, Patricii, ut ita dicam, totius Hiberniæ episcopi doctorisque egregii, de uirtutibus, pluribus pauca<sup>5</sup> enarrare conabor. Quodam igitur tempore, cum tota Britannia incredulitatis algore rigesceret, cuiusdam regis eg- 25 regia filia, cui nomen erat Monesan, Spiritus Sancti<sup>6</sup> repleta auxilio, cum quidam eius expeteret amplexus coniugalis,<sup>7</sup> non adqueiuit,<sup>8</sup> cum aquarum multis irrigata esset undis,<sup>9</sup> [neque] ad id quod nolebat et deterius erat, compelli potuit. Nam illa cum inter uerbera et aquarum irrigationes solita 30 esset interrogare<sup>10</sup> matrem et nutricem uti compertum haberet rotæ factorem quo<sup>11</sup> totus illuminatur mundus. Et cum responsum acciperet per quod compertum haberet solis factorem esse eum qui cælum sedes est, cum acta esset frequenter ut coniugali uinculo copularetur, luculentissimo Spiritus 35

<sup>1</sup> Ephes. iv. 13.

<sup>2</sup> MS. Geraiani.

<sup>3</sup> i.e., australi.

<sup>4</sup> MS. pauca pluribus.

<sup>5</sup> MS. uigore.

<sup>6</sup> MS. spiritu sancto.

<sup>7</sup> i.e., coniugales.

<sup>8</sup> MS. adqueiuit.

<sup>9</sup> scil. lacrymis, Hogan.

<sup>10</sup> MS. interrogabat.

<sup>11</sup> leg. quâ; scil. rotâ, i.e., sole?

Sancti [lumine] illustrata [dicebat:] 'Nequaquam itaque hoc faciam.' Quærebat namque per naturam totius creaturæ factorem, in hoc patriarchæ Abraham secuta exemplum. Parentes eius inito consilio a Deo sibi<sup>1</sup> tributo, audito Patricio uiro ab æterno Deo uisitato septimo semper die, Scoticas<sup>2</sup> partes cum filia pulsauere Patricium, quem tanto labore quesitum reperire [meruerunt]. Qui illos nouicos percunctari coepit. Tunc illi uiatores clamare ceperunt et dicere: 'Cupidissimæ filiæ uidendo Deum causa coacti ad te uenire facti sumus.' Tunc ille repletus Spiritu Sancto eleuauit uocem suam et dixit ad eam: 'Si in Deum credis?' Et ait: 'Credo.' Tunc sacro Spiritus et aquæ lauacro eam lauit. Nec mora: postea solo prostrata spiritum in manus angelorum tradidit. Ubi moritur ibi et adunatur.<sup>3</sup> Tunc Patricius prophetauit quod post annos uiginti corpus illius ad propinquam cellulam de illo loco tolleretur cum honore: quod postea ita factum est. Cuius transmarinæ reliquiae ibi adorantur usque hodie.

[De eo quod sanctus Patricius uidit caelum apertum  
et Filium Dei et angelos eius.]

Dominici et apostolici Patricii, cuius mentionem facimus, quoddam miraculum mirifice gestum, quod ei in carne adhuc stanti<sup>4</sup> et Stephano poene tantum<sup>5</sup> contigisse legitur, breui retexam relatu. Quodam autem<sup>6</sup> tempore, cum orationis causa ad locum solitum per nocturna spacia procideret,<sup>7</sup> consuetæ cæli uidit miracula, suumque carissimum ac fidelem probare uolens sanctum puerum, dixit: 'O fili mi, dic michi, quaeso, si sentis ea quæ ego sentio.' Tunc paruulus, nomine Benignus, incunctanter dixit: 'Iam michi cognita ea quæ sentis.' Nam uideo caelum apertum et Filium Dei et angelos eius.<sup>8</sup> Tunc Patricius dixit: 'Iam te meum successorem dignum esse sentio.' Nec mora, gradu concito<sup>9</sup> ad suetum locum orationis peruenire.<sup>9</sup> His [ergo in] orationibus in medio fluminis alueo, paruulus dixit: 'Iam algorem aquaticum sustinere non possum.' Nam ei aqua nimis erat frigida. Tunc dixit ei Patricius ut de superiori [loco] ad inferiorem descenderet.

<sup>1</sup> MS. iusti.

<sup>2</sup> MS. Sconas.

<sup>3</sup> i.e., sepelitur, Hogan.

<sup>4</sup> MS. in carne adhuc stantem quod ei.

<sup>5</sup> MS. totum.

<sup>6</sup> MS. ante.

<sup>7</sup> i.e., procederet.

<sup>8</sup> MS. consito.

<sup>9</sup> i.e., pervenire.

Nichilominus ibi diu<sup>1</sup> perstare potuit. Nam se aquam calidam sensisse testabatur. Tunc ille non sustinens in eo loco diu[tius] stare, terram ascendit.

[De conflictu sancti Patricii aduersum Coirthech regem Aloo.]

5

Quod[dam] ammirabile gestum Patricii non transibo silentio. Huic nuntiatum est nequissimum opus cuiusdam regis Britannici nomine Corotici,<sup>2</sup> infausti crudelisque tyranni. Hic namque erat maximus persecutor interfectorque Christianorum. Patricius autem per epistolam ad uiam ueritatis reuocare 10 temptauit: cuius salutaria deridebat monita. Cum autem i[s]ta nuntiarentur Patricio, orauit Dominum et dixit: 'Deus, si fieri potest, expelle hunc perfidum de presenti seculoque futuro.' Non grande postea tempus effluxerat<sup>3</sup> et magicam<sup>4</sup> artem audiuit a quodam cantari<sup>5</sup> quod de solio regali trans- 15 iret. Omnesque karissimi eius uiri in hanc proruperunt uocem. Tunc ille, cum esset in medio foro, ilico uulpeculae<sup>6</sup> miserabiliter arepta forma, profectus in suorum presentia, ex illo die illaque hora uelut fluxus [a]quae transiens nusquam comparuit. 20

V. ADAMNÁN'S MENTION OF PATRICK.

(*Vita Sancti Columbae*, ed. Reeves, Dublin, 1857, p. 6.)

Nam quidam proselytus Brito, homo sanctus, sancti Patricii episcopi discipulus, Maucteus nomine, ita de nostro profetizauit Patrono, sicuti nobis ab antiquis traditum expertis compertum 25 habetur.

VI. EXTRACTS FROM NENNIUS' *HISTORIA BRITONUM*.

(Harleian, 3859.)

[fo. 176 b.] A primo anno quo Saxones uenerunt in Britanniam usque ad annum quartum Mermiini regis supputantur 30 anni quadrigenti uiginti [et] nouem. A natiuitate Domini usque ad aduentum Patricii ad Scottos quadringenti quinque anni sunt. A morte Patricii usque ad obitum sancte Brigidae

<sup>1</sup> Sic Hogan; MS. duo.

<sup>2</sup> MS. Corictic.

MS. effluxuat.

<sup>4</sup> Sic Probus; MS. musicam.

<sup>5</sup> MS. cantare.

<sup>6</sup> Sic Probus; MS. vel ficuii.

sexaginta anni. A natiuitate Columbae usque mortem sanctae Harleian  
 Brigidae quatuor anni sunt. [I]nitium compoti, uiginti tres 3859,  
 cikli<sup>1</sup> decennouenalis ab incarnatione Domini usque ad ad- fol. 176 b.  
 uentum Patricii in Hiberniam, et ipsi annos efficiunt numero  
 5 quadringentos triginta octo. Et ab aduentu Patricii usque ad  
 cikum<sup>2</sup> decennouenalem in quo sumus, uiginti duo cikli sunt,  
 id est, quadringenti uiginti unus sunt, duo anni in ogdoade  
 usque in hunc annum in quo sumus.

[fo. 185 b.] Sanctus Germanus reuersus est post mortem  
 10 illius<sup>3</sup> ad patriam suam, et sanctus Patricius erat in illo tem-  
 pore captiuus apud Scottos, et dominus illius nominabatur  
 Milchu, et porcarius cum illo erat, et in septimo decimo anno  
 aetatis suae reuersus est de captiuitate, et nutu Dei eruditus  
 est postea in sacris litteris, et ad Romam usque peruenit, et  
 15 per longum spacium mansit ibidem ad legendum et ad scru-  
 tanda misteria Dei, et sacrarum Scripturarum libros percu-  
 rrit. Nam cum ibi esset per annos septem, missus est Pal-  
 ladius episcopus primitus a Celestino<sup>4</sup> episcopo et papa Romae  
 ad Scottos in Christum conuertendos, sed prohibuit illum Deus  
 20 per quasdam tempestates, quia nemo potest accipere quicquam  
 de terra, nisi de celo datum fuerit [fo. 186 a.] et datum fuerit  
 illi de super. Et profectus est ille Palladius de Hibernia et pe-  
 ruenit ad Britanniam, et ibi defunctus est in terra Pictorum.

[A]udita morte Palladii episcopi, alius legatus Patricius, Theo-  
 25 dosio et Valenti[ni]ano regnantibus, a Celestino<sup>5</sup> papa Romano,  
 et angelo Dei, cui nomen erat Victor, monente et suadente  
 sancto<sup>6</sup> Germano episcopo, ad Scottos in fidem Christi conuer-  
 tendos mittitur. Misit Germanus seniore[m] cum illo Segerum  
 ad quemdam hominem mirabilem sum[m]um episcopum Ama-  
 30 theam regem in propinquo habitantem. Ibi sanctus sciens  
 omnia, quae uentura essent illi, episcopalem gradum Amatheo  
 rege episcopus sanctus accepit, et nomen quod est Patricius  
 sumpsit, quia prius Maun uocabatur. Auxilius, et Iser[n]inus,  
 et ceteri inferiori gradu, simul ordinati sunt cum eo.

35 [T]unc, acceptis benedictionibus perfectisque omnibus, in no-  
 mine Sancte Trinitatis, paratam ascendit nauim, et peruenit  
 ad Britanniam, et predicauit ibi non multus diebus, et  
 omissis<sup>7</sup> omnibus ambulandi anfractibus, summa uelocitate

<sup>1</sup> MS. cikli.<sup>2</sup> MS. cikum.<sup>3</sup> scil. Guorthigini.<sup>4</sup> MS. ascelestino.<sup>5</sup> MS. ascelestiano.<sup>6</sup> MS. ascō.<sup>7</sup> MS. amissis.

Harleian  
3859,  
fol. 186 a.

flatuque prospero mare Hibernicum cum navi descendit. Hone-  
rata uero nauis cum transmarinis mirabilibus et spiritalibus  
thesauris, perrexit ad Hiberniam et baptizavit eos.

[A] mundi principio usque ad baptismum Hiberniensium,  
quinque milia trecenti triginta anni sunt: in quinto anno 5  
Loýgare regis exorsus est predicare fidem Christi.

[S]anctus, itaque Patricius æuangelium Christi externis natio-  
nibus per annos quadraginta predicabat, uirtutes apostolicas [fe-  
cit]. Cecos illuminabat, leprosos mundabat, surdos audire facie-  
bat, [fol. 186 b.] demones ab obsessis corporibus fugiebat, mortuos 10  
numero usque ad nonem suscitauit, captiuos multos utriusque  
sexus suis propriis donis redemit. Scripsit abogetoria trecenta  
sexaginta quinque, aut eo amplius, æcclesias quoque eodem num-  
mero fundauit trecentas sexaginta quinque. Ordinauit episcopos  
trecentos sexaginta quinque, aut eo amplius, in quibus Spiritus 15  
Dei erat. Presbiteros autem usque ad tria milia ordinauit,  
et duodecim milia hominum in una regione Conachta ad fidem  
Christi conuertit et baptizauit. Quadraginta diebus et quadra-  
ginta noctibus in cacumine montis Eile ieiunauit, id est, Cru-  
achan Eile, [i]n quo colle, mare imminente, tres petitiones pro 20  
his, qui fidem ex Hiberniensibus receperunt, clementer postu-  
lauit. Prima petitio eius est, ut dicunt Scotti, id est, ut  
susceperet unusquisque penitentiam, licet in extremo uitæ  
suae statu: secunda, ut ne a barbaris consumerentur in aeter-  
num: tertia, ut non superuixerit aliquis Hiberniensium in ad- 25  
uentu iudicii, quia debebuntur pro honore Patricii septem annis  
ante iudicium.

[I]n illo autem tumulto benedixit populis Hiberniæ, et ideo  
ascendit ut oraret pro eis, et uideret fructum laboris sui; et  
uenerunt ad eum aues multi coloris innumerabiles, ut bene- 30  
diceret illis, quod significat omnes sanctos utriusque sexus  
autem Hiberniensium peruenire ad eum in die iudicii, ad  
patrem et ad magistrum suum, ut sequantur illum ad iudicium.  
Postea in senectute bona migravit, ubi nunc laetatur in secula  
seculorum. AMEN. 35

[Q]uatuor modis æquantur Moyses et Patricius, id est, angelo  
colloquente [fol. 187 a.] in rubo igneo: secundo modo, in monte  
quadraginta diebus et quadraginta noctibus ieiunauit: tercio  
modo, similes fuerunt etate, centum uiginti annis: quarto modo,  
sepulchrum illius nemo scit, sed in occulto humatus est, 40  
nemine sciente. Quindecim annis in captiuitate, in uicesimo  
quinto anno ab Amatheo sancto episcopo subrogatur, octinginta  
et quinque annorum in Hibernia predicauit. Res autem exige-  
bat amplius loqui de sancto Patricio, sed tamen pro compendio  
sermonis uolui breuiare. 45



VII. EXTRACT FROM THE *ANNALES CAMBRIÆ*.

(Harleian, 3859.)

[fo. 190<sup>a</sup>.] annus. Pasca commotatur<sup>1</sup> super diem Dominicum cum papa Leone episcopo Rome.

5 Annus .x. Brigita<sup>2</sup> sancta nascitur.

Annus .xiii. Sanctus Patricius ad Dominum migratur.

Annus [.xxiv.] Quies Benigni episcopi.

10 Annus [.lviii.] Episcopus Ebur pausat in Christo anno cccl. ctatis suæ.

Annus [.lxxii.] Bellum Badonis in quo Arthur portauit  
15 crucem Domini nostri Iesu Christi tribus diebus et tribus noctibus in humeros suos et Britones uictores fuerunt.

Annus [.lxxvii.] Sanctus Columcille nascitur. Quies Sanctæ Brigidæ.

20 Annus .xciii. Gueith Camlann in qua Arthur et Medraut corruerunt et mortalitas [fol. 190 b.] in Brittannia et in Hibernia fuit.

Annus .c. Dormitatio Ciarani.

25 Annus .ciii. Mortalitas magna in qua pausat Mailcun rex G[u]enedotæ.

Annus [.cxiv.] Gabran filius D[om]ungart moritur.

30 Annus [.cxviii.] Columcille in Britannia exiit.

VIII. EXTRACT FROM BEDA'S *HISTORIA ECCLESIASTICA*.

(Moore MS., University Library, Cambridge.)

Anno Dominicæ incarnationis quadringentesimo vigesimo  
35 tertio,<sup>3</sup> Theodosius iunior post Honorium quadragesimus quintus<sup>4</sup> ab Augusto regnum suscipiens uiginti et sex annos tenuit, cuius anno imperii octauo Palladius ad Scottos in Christum credentes a pontifice Romanæ ecclesiæ, Celestino primus mittitur episcopus.<sup>5</sup>

<sup>1</sup> Altered by scribe to commvtatur.

<sup>2</sup> Altered by a later hand into Brigida.

<sup>3</sup> MS. ccccxxiii.

<sup>4</sup> MS. xlviii.

<sup>5</sup> This is obviously copied from Prosper, supra, p. 493. So Lanigan, *Eccl. Hist. of Ireland*, i. 64.

IX. EXTRACT FROM THE CALENDAR IN THE KARLSRUHE CODEX OF  
BEDA'S *DE RERUM NATURA*.<sup>1</sup>

xvi. Cal. Apr. Patricii episcopi et apostoli Hiberniae.

X. EXTRACT FROM THE RHEIMS LITANIES.

(Mabillon, *Vetera Analecta*, ii. 669; 2nd ed., 168, col. 2.) 5

De Confessoribus.

S. Leo, S. Silvester, S. Donatus, S. Gregori, S. Augustine, S.  
Hieronymus, S. Benedictus II., S. Hilari, S. Martine, S. Samson,  
S. Brioc, S. Melore, S. Branwalatre, S. Patrici, S. Brindane,  
S. Carnache, S. Gilda, S. Paterne, S. Petrane, S. Gwinwaloe, 10  
S. Courentine, S. Citawe, S. Goidiane, S. Munna, E. [leg. S.]  
Serwane, S. Scerecine, S. Guiniave, S. Tutwale, S. Germane, S.  
Columcille, S. Paulc, [col. 3.] S. Judicailo, S. Mevinne; S.  
Guoidwale, S. Dircille, S. Bachla, S. Rawele, S. Racate, S.  
Loutierne, S. Riacate, S. Tonninane. Omnes sancti chori con- 15  
fessorum, orate pro nobis

. . . ut clerum et plebem Anglorum conservare digneris.  
Te rogamus, audi nos.

XI. EXTRACTS FROM A TRACT ON THE ORIGIN OF THE IRISH LITURGY.<sup>2</sup>

(Cotton MS. Cleopatra, E. 1. fol. 5 a.) 20

[Si sedulo inspiciamus cursus au]tores, in exordium repperi-  
mus decantatum fuisse, non sicut aliqui imperiti fuisse, vel  
varie obiectione protulerunt, et adhuc multi conantur facere.<sup>3</sup>

[fol. 5 b.] Unde et alium cursum, qui dicitur presenti tempore 25  
Scotorum, quae sit opinione, iactatur. Sed beatus Marcus  
euangelista, sicut refert Iosephus et Eusebius in quarto libro  
totum Egiptum vel Italiam taliter praedicauerunt sicut unam  
Ecclesiam, ut omnis sanctus, vel *Gloria in Excelsis Deo* vel  
Oratione Dominica et Amen, universi tam uiri quam foeminae 30  
decantarent. Tanta fuit sua predicatio unita. Et postea in  
Italia euangelium ex ore Petri Apostoli edidit.

Beatus Hieronimus affirmat, ipsum cursum, qui dicitur  
presenti tempore Scotorum, beatus Marcus decantavit, et  
post ipsum Gregorius Nazianzenus, quem Hieronimus suum 35  
magistrum esse affirmat.

<sup>1</sup> and *De Temporum Ratione*.  
This ninth-century codex is now  
marked No. clxvii., and formerly  
belonged to Reichenau. The calendar  
fills ff. 16c-17d.

<sup>2</sup> Published by Spelman, *Concil.*,  
i. 176, Wilkins, *Concil. M.B.*  
(Londini, 1787), iv., App. p. 741,

and Haddan and Stubbs, *Councils*,  
§c., i. 138. At the end of the  
Cotton tract, fo. 7 a., is the following  
note, "Ex antiquo manuscripto  
" codice litteris Lombardicis scripto  
" cir[c]a annum 720."

<sup>3</sup> MS. fore.

- [fo. 6 a.] Inde postea beatissimus Cassianus, qui Lerinensi<sup>1</sup> monasterio beatum Honorium habuit comparem. Et post ipsum beatus Honoratus primus abba, et S. Caesarius episcopus qui fuit in Arelata, et beatus Porcarius abbas qui in ipso monasterio  
 5 fuit, ipsum cursum decantauerunt; qui beatum Lopum [et] beatum Germanum monachos in eorum monasterio habuerunt. Et ipsi sub normam reguli ipsum cursum ibidem decantauerunt. Et postea in episcopatus cathedra summi honoris perseuerandi sanctitatis eorum<sup>2</sup> sunt adepti.
- 10 Et postea in Brittanniis uel Scotiis praedicauerunt, quae uita Germani episcopi Autisiodorensis, et Vita beati Lupi adfirmant. Qui beatum Patricium [spiri]taliter litteras sacras docuerunt atque innutrierunt, et ipsum episcopum pro eorum praedicatione archiepiscopum in Scotiis et Britanniis posue-  
 15 runt; qui vixit annos centum quinquaginta et tres, et ipsum cursum ibidem decantauit.
- Et post ipsum beatus Vuandilochus senex et beatus Gomogillus, qui habuerunt in eorum monasterio monachos circiter tria millia.
- 20 Inde beatus Vuandilochus in praedicationis ministerium a beato Gomogillo missus est, et beatus Columbanus, partibus Galliarum, destinati [fo. 6 b.] sunt Luxogilum monasterium, et ibidem ipsum cursum decantauerunt.

## XII. EXTRACT FROM ALCUIN'S POEMATA.

- 25 (Opp. Poemata No. 246, p. 1736, Paris, 1617.)  
 Patricius, Cheranus,<sup>3</sup> Scottorum gloria gentis,  
 Atque Columbanus, Congallus, Adamnanus<sup>4</sup> atque  
 Praeclari patres, morum uitaeque magistri,  
 Hic pietas precibus horum nos adiuuet omnes.

## 30 XIII. EXTRACTS FROM THE CALENDAR OF OENGUS.

March 17.

Lassar gréine áne,  
 apstal Hérenn húaige,  
 Pátraic comeit míle,  
 rop ditiu ar trúaige.<sup>5</sup>

- 35 ("Flame of a splendid sun, apostle of virginal Ireland, let Patrick, protection of thousands, be a defence of our misery.")

<sup>1</sup> MS. Linerensi.<sup>2</sup> MS. corunt.<sup>3</sup> Here are two false quantities, for this name is properly Cērānus or Quērānus (Ir. *Ciarán*, Corn. *Piran*).<sup>4</sup> Another false quantity, for this name is properly Adamnanus (Ir. *Adamnán*).<sup>5</sup> From Rawlinson, B. 505. I have supplied the marks of length, and changed *ditin* to *ditiu*.

[Notes from Lebar Brecc, p. 83, marg. sup.]

*Lassar* .i. Sinell mac Findchada do Uib Garrchon isc ced-  
duine robaist *Patraic inErinn* he ('Sinell son of Finnochath  
of the Húi-Garrchon, he is the first person whom Patrick  
baptized in Ireland.') 5

Cethri cána *Erenn* .i. cáin *Patraic* cen clérig do marbad.  
*Ocus cáin Adamnan* cen mna do marbad. *Ocus cáin Darí*  
in chaillech ámra cen damu do gait. *Ocus cáin dómnaig*  
cen tairmthecht ind itir.

('Four Rules of Ireland, to wit, Patrick's rule, not to slay 10  
clerics. And Adamnán's rule, not to slay women. And Darí  
the marvellous nun's rule, not to slay oxen. And the rule of  
Sunday, in no wise to transgress upon it.') 10

April 14.

IN rígepscop Tassach

15

dobert ó donánaic

corp Crist in ríg fírbailc

la commain do Pátraic.

('The royal bishop Tassach gave, when he came, the Body of  
Christ, the truly-strong King, at the communion, to Patrick.') 20

[Note from Lebar Brecc, p. 85.]

Tassach .i. iRáith Cholpa iLeith Cathail inUlltaib .i. cerd 7  
escop *Patraic Tassach. ocus féil a etsechta* so.

('Tassach, to wit, in Raholp in Lecale in Ulster, that is  
Tassach, Patrick's artisan and bishop. And this is the festival 25  
of his decease.') 25

June 12.

Féil in chredail Chóemáin

dian Sanctlethan slondud:

Torandan buan bannach

30

dar ler lethan longach.

('The feast of the pious Cóemán, who was called vehement  
Sanctlethan. Torannán lasting, deedful, over a broad, shipful  
mainsea.') 30

[Note from Lebar Brecc, p. 89.]

35

*Torandan* .i. Palladius rocartad o chomarba Petair inErinn  
ria *Patraic d'forcetul doib. Ni ragbad inErinn con-dechaid in-*  
*Albain. Hic sepultus est in Liconio.*

('Palladius was sent (?) by Peter's successor into Ireland be-  
fore Patrick to teach them. He was not received in Ireland, so 40  
he went to Scotland. He was buried in Liconium.') 40

[Note from Land, 610.]

Torannan .i. fil inAlbain.

August 24.

5 La sreith sluaig Stenoni  
a scéla roclotha,  
Sen-Phátraic cing catha,  
cóemaite ar srotha.

(“ With the series of Zenonius’ host—tidings of them have  
10 been heard—Old-Patrick, champion of battle, loveable tutor of  
our elder.”)

[Note from Lebar Brecc, p. 94.]

*Senpatraic* .i. inGloinestir nanGædel iSaxsanaib. Sen-Pa-  
traic oRus Dela aMuig Locha, sed uerius est cumad inGlas-  
tingibeira nanGædel indesciurt Saxon ata. Scoti enim prius  
15 in perigrinatione ibi habitabant:¹ acht atait² athaisi inulaid  
Senpatraic inArd Macha.

(“ Old-Patrick, that is, in Glastonbury (*Glæstingaburh*) of the  
Gael in England. Old-Patrick of Ros Dela in Mag Locha, but it  
is truer that he is³ in Glastonbury of the Gael in the South of  
20 England. For Irishmen formerly used to dwell there in pil-  
grimage. But his relics are in Old-Patrick’s tomb in Armagh.”)

[In Rawl. B. 512, fo. 61, a. 2, l. 3, the above note runs thus:  
La sreith sluaig Senoidi .i. Sean Patraic i Maig Lochai ata se-  
cundum alios, sed uerius conid io Glaist[ing]ibir na[n]Goidel  
25 ata Sen Patraic. Cathir sin ituaiscert Saxon, et Scoti [h]abita-  
bant prius et perigrinatio eorum ibi est. Atat a thaisi in  
ealaid Sean-Patraic in Ard Machæ.]

*cóemaite ar srotha* .i. aite Patraic Macha .i. in Britania  
sancti Patrici episcopi doctor.⁴

30 [From the Book of Leinster, p. 361 g.]

*Zenoni* . . . Patricii abbatis et episcopi Ruis Dela Pa-  
triciú hostiarii et abbatis Airdmachæ.

November 27.

35 Srúaim ecnai con-áni,  
Sechnall mind ar flathe,  
rogab ceol, soer solad,  
molad Pátraic Mache.

(“ A stream of wisdom with splendour : Sechnall, diadem of our  
princes, chanted music, noble solace ! a praise of Patrick of  
40 Armagh.”)

¹ MS. abitant.

² facs. atati.

³ i.e., his remains.

⁴ MS. doctoris Patritii.

[Note from Lebar Brecc, p. 100.]

*Sechnall* .i. Sechnall filius Restitu[t]i Secundini, et de Longabardis aduentus erat, et Secundinus nomen eius erat ibi .i. o Dómnach Sechnaill, 7 mac sethar Patraic he .i. mac do Liamain. 5

(‘*Sechnall*, that is Sechnall son of Restitutus Secundinus, and from Lombardy had he come, and Secundinus was his name there, to wit, of Domnach Sechnaill, and a son of Patrick’s sister was he, to wit, a son of Liamain’s.’)

#### XIV. EXTRACTS FROM THE DRUMMOND KALENDAR. 10

(*Kalendar of Scottish Saints*, ed. A. P. Forbes, Edinburgh, 1872, pp. 1–32.)

- [Martii] xvi. kalend. Apud Hiberniam occiani insolam  
natale sancti Patricii archiepiscopi Scot-  
torum. 15
- xviii. kl. Mai. Apud Hiberniam sanctus episcopus  
et confessor Tassach hoc die ad Christum  
migravit.
- [Maii] vi. nonas. Apud Hiberniam natale sancti con-  
fessoris Nectain hoc die celebratur. 20
- [Novembris] iv. nonas. Natale sancti Victorini Pictaviensis  
episcopi et apud Hiberniam natale sancti  
episcopi et confessoris Ercci.
- v. kalend. Dec. Apud Augustodunum natale  
Amatoris episcopi. In Gallia natale sancti 25  
Maximi episcopi qui tres mortuos suscita-  
vit, et in Hibernia sancti episcopi et  
confessoris Secundini.

#### XV. EXTRACTS FROM THE IRISH CANONS.

(*Die Irische Kanonensammlung*, ed. Wasserschleben, 2te aufl. 30  
Leipzig, 1885.)

Lib. xi. c. 1 (p. 30). *Patricius* episcopus dicit: Qui sub gradu  
peccat, debet excommunicari, quia magna est dignitas hujus  
nominis; tamen potest redimere animam suam post poeniten-  
tiam, ad priorem gradum venire difficile, nescio an non, Deus 35  
scit.

Lib. xx. c. 5 (p. 61). *Patricius*: Si quae questiones [difficiles]<sup>1</sup>  
in hac insula oriantur, ad sedem apostolicam referantur.<sup>2</sup>

<sup>1</sup> add. 5, 6, 8, Mon. (Wasserschle-  
ben).

<sup>2</sup> Cf. supra, p. 356, ll. 8–18.

- Lib. xxi. c. 12 (p. 65). *De iudicibus ecclesiae, quales fieri debent.*  
*Patricius* ait: Non oportet iudices ecclesiae habere timorem hominum, sed timorem Dei, quia timor Dei initium sapientiae est. Non oportet iudices ecclesiae Dei habere sapientiam  
 5 mundi, quia sapientia mundi stultitia est apud Deum, sed sapientiam Dei habere. Non oportet iudices ecclesiae munera suscipere, quia munera excaecant oculos sapientium et mutant verba justorum. Non oportet iudices ecclesiae habere personam in iudicio, quia non est acceptio personarum apud Deum.  
 10 Non oportet iudices ecclesiae cautelam secularem habere, sed exempla divina, quoniam non oportet servum Dei cautum esse vel astutum. Non oportet iudices ecclesiae tam veloces esse in iudicio, donec sciant, quod pravum fiat, quia scriptum est: Noli iudex esse cito. Non oportet iudices ecclesiae volubiles  
 15 esse. Non oportet iudices ecclesiae mendacium dicere, quia magnum crimen est mendacium; sed oportet iudices ecclesiae rectum iudicium iudicare, quia in quocumque iudicio iudicaverint, iudicabitur de eis.

- Lib. xxi. c. 26 (p. 72). *Patricius* ait: Omnis mundialis sapiens,  
 20 si sapiens sit, non iudicet iudicia ecclesiae.

- Lib. xxiv. c. 4 (p. 77). *De eo, quod bonorum regum opera aedificent.* *Patricius*: Justitia vero regis iusti haec est: Neminem injuste iudicare, advenis et viduis et pupillis defensorem esse, furta cohibere, adulteria punire, impudicos  
 25 et histriones non nutrire, iniquos non exaltare, impios de terra perdere, parridas et perjurantes vivere non sinere, ecclesias defendere, pauperes elemosinis alere, justos super regni negotia constituere, senes sapientes et sobrios consiliarios habere, magorum et pythonissarum et auguriorum superstitionibus non intendere, patriam fortiter et juste contra  
 30 adversarios defendere, per omnia in Deo confidere, de prosperitatibus animum non elevare, cuncta adversa patienter ferre, fidem catholicam in Deum habere, filios suos impie agere non sinere, certis horis orationibus insistere, ante horas  
 35 congruas non sumere cibum. Justitia regis pax populorum est, tutamen patriae, immunitas plebis, munimentum gentis, cura languorum, gaudium hominum, temperies aëris, serenitas maris, terrae fecunditas, solatium pauperum, hereditas filiorum, spes futurae beatitudinis, segetum habundantia, arborum  
 40 fecunditas.<sup>1</sup>

<sup>1</sup> Compare, for the influence of kings on seasons, Horace, Odes, iv. 5, ll. 7, 8; Manu's Dharmaśāstra, ix., 246, 247; and the following Irish documents: *Audacht Morainn*, Book

of Leinster, p. 293 a, Lebar Brecc, p. 262<sup>a</sup> 22; *Battle of Magh Rath*, ed. O'Donovan, p. 100, note; *Ancient Laws*, iii. 24.

Lib. xxviii. c. 10 (p. 97). *Patricius*: Qui occiderit aut fornicationem fecerit, aut more gentilium aruspice[m] interrogaverit, per singula crimina annum penitentiae agat, et illo impleto, cum testibus postea resolvetur a sacerdote.

Lib. xxxiv. c. 2 (p. 122). *Patricius*: Clericus si pro gentili 5 homine fidejussor fuerit in quacumque quantitate, si contigerit, quod mirum non est, ut per astutiam aliquam gentilis illo fallat, de rebus suis solvat debitum, nam si armis compugnaverit, computetur extra ecclesiam.

Lib. xxxvii. c. 27 (p. 138). *De penitentia blasphemantis prin-* 10  
*cipem bonum*. *Patricius* ait: Qui murmurat verba blasphemiae contra principem bonum per odium vel invidiam, cum pane et aqua peniteat VII. diebus, exemplo Mariae contra Moysen murmurantis.<sup>1</sup>

Lib. xxxix. c. 11 (p. 151). *De vago monacho excommunicando*. 15  
*Patricius* ait: Monachus inconsulto abbate vagus ambulans in plebe debet excommunicari.

Lib. xl. c. 8 (p. 155). *De eo, quod suscipienda non sit elemosina*  
*excommunicati*. *Patricius*: Quicumque clericus excommuni- 20  
catus fuerit, nec ejus elemosina in ecclesia recipiatur.

Lib. xl. c. 9 (p. 155). *De eo, quod non debet excommunicatus offerre*  
*vel baptizare, sed solum orare*. *Patricius*: Si quis excommunicatus fuerit, solus ex eadem hora orationem faciat, nec offerre, nec baptizare liceat ei, donec se faciat emendatum.

Lib. xlii. c. 26 (p. 169). *De collectura pecuniae non vituperanda* 25  
*necessitate cogenda*. *Patricius*: Si quis acceperit permissionem pontificis, et collectum sit pretium captivi, non plus exigit, quam necessitas cogit. Si quid supra remanserit, ponat super altare, et indigentibus detur et captivis. *Item*: Si quis colligit pecuniam sub nomine misericordiae, non audeat spoliare eccle- 30  
siam Dei, sed reges et plebes, quibus melius est dare, quam recondere.

Lib. xliii. c. 4 (p. 172). *De conversatione advenae accipientis*  
*locum*. *Sinodus Patricii* dicit: Si quis advena ingressus fuerit in plebem, non ante baptizet, nec offerat, nec consecret, nec 35  
edificet ecclesiam, donec permissionem acceperit ab episcopo illius provinciae, quia exemplum humilitatis est, nam qui sperat ab infidelibus aut laicis, et non ab episcopo permissionem accipit, infidelis est.

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<sup>1</sup> Numbers, xii. 14, 15.



Lib. xlv. c. 9 (p. 177). *De tanto graviore pollutione sancti loci, quanto plures in eo sancti.* Patricius ait: Quicumque Diis, hoc est martyribus, detrahit, Deo detrahit, quanti enim cumque martyres in eo humati sunt loco, tantum Deo detrahit.

- 5 Lib. lii. c. 6 (p. 212). *De tonsura Brittonum et solemnitate et missa.* Gildas ait: Brittones toto mundo contrarii, moribus Romanis inimici, non solum in missa, sed etiam in tonsura: cum Judaeis umbrae magis futurorum servientes, quam veritati. Romani dicunt: Brittonum tonsura a Simone mago sumpsisse exordium traditur,<sup>1</sup> cujus tonsura de aure ad aurem tantum contingebat, pro excellentia ipsa magorum tonsurae, qua sola frons anterior tegi solebat.<sup>2</sup> Priorem autem auctorem hujus tonsurae in Hibernia subulcum regis Loigairi filii Neili extitisse Patricii sermo testatur; ex quo Hibernenses pene omnes hanc
- 10 tonsuram sumpserunt.

Lib. lii. c. 7 (p. 212). *De excommunicandis clericis, qui non tondentur tonsura Romana.* Patricius: Si quis clericus, cujus capilli non sunt tonsi Romano more, debet excommunicari.

- Lib. lxvi. c. 5 (p. 236). *De tribus petitionibus Patricii.* Hibernenses dicunt: Tres petitiones Patricii sunt, quarum prima est, ut bipartitae vel tripartitae regionis pars ecclesiae propinquiori aliis detur ei,<sup>3</sup> secunda, ut non per juramentum ab aliquo firmetur super ecclesiam infirmam,<sup>4</sup> tertia, ut clericus similis quaeratur a laico.<sup>5</sup>
- 20

<sup>1</sup> tradunt, Wassersleben, *Kano-nensammlung*, p. 212.

<sup>2</sup> See Rhys, *Celtic Britain*, p. 70. The passage in O'Mulconry's Glossary (H. 2, 16, col. 116) there referred to, is as follows:—Irla .i. ab arula .i. berrad moga .i. Luid epscop do Brethnaib Corn fechtus do Roim. Oc toigecht do doridisi dosfarraid scol Simoin druad. Berrait a cho-raind o a chul co mbad do muindtir Simoin do, ar is e berradh roboi for Simon, ocus bai baa dosam de, ar ro-fodaim inn athais sin arDia colluid dochum nime. Is disiu rogabsat Bre-t[ain] augtardas ocus Goidil. (*Irla*, i.e., from *arula* .i., a slave's tonsure, to wit, A bishop of the Cornish Britons once went to Rome. As he was returning, Simon the wizard's school met him. They shave his crown from his back, so that he

was of Simon's community, for this is the tonsure that was on Simon. And he (the bishop) had profit thereof, for he endured that disgrace for God's sake until he went to heaven. It is hence that the Britons and the Gael received the practice. See Warren, *Liturgy and Ritual of Celtic Church*, pp. 67, 68: Haddan and Stubbs, *Councils*, i. 112, 113 (where the above passage is quoted from Gildas); and Smith's *Dictionary of Christian Antiquities*, s.v. Tonsure.

<sup>3</sup> eccl. detur que ei vicinior ceteris, 6.

<sup>4</sup> juram. mundiales subtrahant jus ecclesiae, 6.

<sup>5</sup> tertia, ut in iudicio, cum inter clerum et laicum orta fuerit intentio, querat laicus clericum, qui cum clerico contendat, 6.

Lib. lxvi. c. 18 (p. 270). *De eo quod monere melius est.* *Patricius* dicit: Satius est nobis negligentes praemonere, ne delicta abundant, quam culpae quae sunt facta. *Salamon*: Melius est arguere, quam irasci.

XVI. EXTRACTS FROM THE CHRONICLE OF MARIANUS SCOTUS. 5  
(Pertz, *Monum. Germ.* VII. 481.)

372. Sanctus Patricius nascitur in Britannia insula ex patre nomine Calpuirn; presbyter fuit ipse Calpuirn filius diaconi nomine Fotid. Mater autem erat Patricii Conchess, soror sancti Martini de Gallia. Sucat nomen in baptisate. *Coth-raege diambae iefognam docethartreb.*<sup>1</sup> Magonius a Germano, Patricius, id est pater ciuium, a papa Celestino. 10

388. Sanctus Patricius cum duabus sororibus suis, id est Lupuit et Tigris, venditur in Hiberniam. Sanctus quidem Patricius uenditur ad regem nomine Miluc, filius nepotis 15 Buain, in aquilone Hiberniae, cuius porcorum pastor erat Patricius, et Victor angelus loquebatur saepe cum eo. Duae uero sorores uenditae sunt in Conaellae Muirtemne. Sanctus Patricius genere Brittus cum esset xvi. annorum uenditus in Hibernia ad Milcon regem *Dalnaraede*. Cui sex annis ser- 20 uinit, et ab angelo Victore semper consolabatur, de lapide quodam cum eo loquens, qui ibi manet.

394. Cum sanctum Patricium noluit dominus suis dimittere, nisi pro massa aurea, seruauit sanctum Patricium precepto Victoris angeli quidam porcorum, quorum custos fuit Patri- 25 cius et pastor; quid fodit massam auream quam [reddidit] sanctus Patricius domino suo pro se.

402. Sanctus Patricius, cum esset xxx. annorum, ueniens Turoniam tonditur a sancto Martino tonsura monachica, quia seruilem tonsuram antea hucusque habuit. Deinde trans 30 Alpes iuit in occidentalem partem australem Italiae ad Germanum episcopum ciuitatis nomine Alsiodorus, et legit apud eum xxx. annis diuinam scripturam in insula nomine Alanensis.

431. Ad Scotos in Christum credentes ordinatus a papa 35 Celestino Palladius, primus episcopus missus est. Post ipsum sanctus Patricius genere Brittus, a sancto Celestino papa consecratur et ad archiepiscopatum Hibernensem mittitur, ubi signis atque mirabilibus predicans, totam insulam Hiberniam conuertit ad fidem. 40

<sup>1</sup> "Cothraige when he was serving four houses." See above, pp. 16, 390, 412.

491. Sanctus Patricius Hiberniae archiepiscopus annorum cxxxii. beatissimo fine obiit. Annorum xvi. uenditur, vi. annis in seruitute, xl. in Romanis partibus, xl. annis in Hibernia predicauit.

5

## XVII. EXTRACT FROM THE CORPUS MISSAL.

(F. E. Warren. *The Manuscript Irish Missal belonging to the President and Fellows of Corpus Christi, Oxford*. London, 1879, p. 150.)

xvi. kal. Ap. in natal[e] sancti Patricii episcopi

- 10 Deus qui sanctum Patricium Scotorum apostolum tua providentia elegisti ut Hibernenses gentes in tenebris et in errore gentilitatis errantes. ad uerum Dei lumen scientie reduceret. et per lauacrum regenerationis filios excelsi Dei efficeret, tribue nobis, quesumus eius piis intercessionibus, ut ad  
15 ea que recta quantocius festinemus. per.

## secreta

Hostias tibi quas in honore sancti Patricii offerimus deuotas accipias et nos<sup>1</sup> a timore iudicii liberemur. per.

## postcommunio

- 20 Omnipotentem Deum uniuersitatis auctorem suppliciter exoramus ut qui spirituale sacrificium in honorem sancti Patricii offerimus. fiat nobis remedium sempiternum. per.<sup>2</sup>

<sup>1</sup> Mr. Warren has "uos," an obvious misprint.

<sup>2</sup> "Here," says Mr. Warren, p. 46, "the following indications of the antiquity of the language can be traced: (1) The equivalent use of the words Scoti and Hibernenses; (2) the reference to the previous heathenism of Ireland; (3) the oblique and primitive mode of the Invocation of Saints with which the collect concludes; (4) the allusion in the Secreta to the day of judgment is probably based on a passage

in the Gaelic hymn ascribed to Fiacc (Bishop of Sletty, consecrated by St. Patrick in the fifth century), in which the angel Victor is represented as consoling St. Patrick in his last moments with an assurance that on the day of doom the men of Erin would stand around him before the judgment seat of God [see above; p. 410, l. 4]; (5) the allusion to the Eucharistic offering as 'spirituale sacrificium.' (So in Stowe Missal, p. 6, n. lxiii.)"

XVIII. ANNALS FROM THE *BOOK OF LEINSTER*.

- [p. 24 a.] INCipit doflaithesaib *ocus* amseraib Herenn iarcrei-  
tim.<sup>1</sup>
- .iiii m. ccc .lxxx .iiii. Loegaire *macc* Néill .xxx. annos reg-  
num Hiberniae post aduentum Patricíi tenuit. 5  
Ard Macha fundata est.  
Secundinus et Senex Patricius quieuerunt.  
cccclxiii. Dorochair Loegaire itaeb Chasse, etc.  
cccclxiii. Ailíll Molt *macc* Dathí .xx. bliadan, cotorchair  
icath Ocha la Lugaid *macc* Loegairi *ocus* Muredach *macc* 10  
Ercu *ocus* la Fergus [p. 24 b.] Cerbél *macc* Conaill Crem-  
thainne *ocus* la Fiachraig Lond *mac* Caelbad rig Dail Araide  
*ocus* la Crimthand *macc* Ennai rig Lagen.  
Eogan *macc* Neil moritur.  
Quies Benigni sancti<sup>2</sup> episcopi. 15  
Mors Conaill Chremthainne *maice* Neill.  
Quies Iarlathi tertíi episcopi.  
Bellum Ocha in quo cecidit Ailíll . . . dum.  
Lugaid *macc* Loegairi .xxii. cotorchair in Achud Forcha tre.  
mirbail Patric. 20  
Muridach *macc* Eogain moritur.  
Bellum Cellosnaid.  
Patricius Scottorum episcopus quieuit.  
Cormac primus abbas.  
Quies Ibari episcopi. 25  
.dxxxiii. Murchertach *macc* Ercu .xxiii. cotorchair itelchuma  
fina i Clettiuch.  
Dubthach abb Aird Macha quieuit.  
Bellum Dromma Dergaige unde campus Mide a Lagninnsi-  
bus ablatus est. 30  
Dormitatio sanctae Brigitte.  
Ailíll *primus*, abbas Aird Macha.  
Quies Colmain *maice* Duach.  
Bellum Eblinn . . d . . .

<sup>1</sup> A translation of the Irish entries in this tract, relating to ecclesiastical events, is given in Dr. Todd's *St. Patrick*, pp. 184-188. He says (p. 188) that these short Annals "will be found to fix the dates of several bishops and ecclesiastics of Armagh, and appear to have been

written before the use of the Christian era became general in Ireland." There is, according to Dr. Todd (*St. Patrick*, p. 397, note 3), an enlarged copy of this tract in the Book of Lecan, fo. 306a.

Facsimile: ff.

[Here] beginneth [a list] of the reigns and times of Ireland after the Faith.

[A.M.] 4384. Loegaire son of Níall held the kingdom of Ireland for thirty years after Patrick's coming.

Armagh was founded.

[457.] Sechnall and Old-Patrick rested.

460. Loegaire fell beside Cass, &c.

463. Ailill Wether, son of Dathi, [reigned] twenty years and fell in the battle of Ocha by Lugaid, son of Loegaire, and Muredach, son of Erc, and by Fergus Wrymouth, son of Conall Cremthainne, and by Fiachra the Harsh, son of Coelbad, king of Dalaradia, and by Crimthann, son of Enna, king of Leinster.

Eogan, son of Niall, dies.

[465.] The Rest of Benignus, the holy bishop.

[476.] Death of Conall Cremthainne, son of Niall.

The Rest of Iarlathe, third bishop [of Armagh].

[482.] Battle of Ocha, wherein Ailill [Wether] fell.

[507.] Lugaid, son of Loegaire, [reigned] twenty-two [years], and fell in Achad Forcha, through Patrick's miracle.

Muridach, son of Eogan, dies.

Battle of Cellosnaid.

Patrick, bishop of the Irish, rested.

Cormac, first abbot (of Armagh).

The Rest of bishop Ibar.

531. Murchertach, son of Erc, [reigned] twenty-four [years], and fell into a butt of wine on Clettech.

Dubthach, abbot of Armagh, rested.

Battle of Druimm Dergaige, because of which the plain of Meath was taken from Leinster.

[523.] The falling asleep of Saint Brigit.

Ailill, the first, abbot of Armagh.

Rest of Colman, son of Dua.

[530.] Battle of Eblenn.

Book of  
Leinster,  
p. 24 b,  
line 16.

Tuathal Máel-garb .xi. Cotorchair inGrellaig Elti la Mael mór  
macc Airgetáin húi Machí.

Quies Ailbe Imlecha.

Ailill .ii. abbas Aird Macha.

Bellum Slicigi ubi cecidit Eogan Bél ri Connacht. Fergus 5  
ocus Domnall,<sup>1</sup> da macc Muredaig maicc Erca, uictores fuerunt.

Bellum Tortan riaLagnib in quo Macc Erca macc Ailella  
Muilt.

dlxu. Bellum Cloenclocha.

Nem episcopus.

10

Diarmait macc Cerbaill .xxi. Cotorchair la Æd Dub macc  
Subni rig Dáil Araide irRáith Bic im-Maig Line.

Duach abbas Aird Macha.

Ciaran macc intísær.

Bellum Cuile Conaire iCeru ubi cecidit Ailíll Banda.

15

Colum macc Crimthaind.

Fiachra abbas Aird Macha.

dlxui. Bellum Cúile Dremni for Diarmait macc Cerbaill.

Domnall et Fergus, duo filii Maicc Erca, uno anno.

Cath Gabra Lifí. Fergus et Domnall uictores erant.

20

dlxxx. Quies Brenaind Biroir tricentesimo anno ætatis suæ.

Bætan ocus Eochaid, da macc Ninneda .iii. Cotorchair  
Eochaid la Cronán macc Tigernaig ríg Cianachta Glinni  
Gemin.

dlxxxiii. Fecht iniardomon (.i. isoíl ocus iníli) la Colmán 25  
riBec macc nD(iarmata) ocus la Conall macc Comgaill.

Ainmire macc Setna .iii. Cotorchair la Fergus macc Nellini.

Bætan macc Nainneda primo anno.

Ite Cluana.

Oenu hua Loigsi.

30

Gillas Sapiens quienit.

Mors Æda maicc Subni rig Moenmaig.

dx: .xiii. Æd macc Ainmerech .xxiii. Cotorchair la Bran-  
dub macc Echach icath Dúin Bolg.

Daig macc Cairill quienit.

35

Mordál Dromma Ceta.

Feidlimid abbas Aird Macha.

Eochu abbas Aird Macha.

Grigorius papa.

<sup>1</sup> facs. dommall.

- [544.] Tuathal Bald-rough [reigned] eleven [years], and fell in Grellach Elte by Maelmór, son of Airgetán hua Machí.  
The Rest of Ailbe of Imlinch.  
Ailill the second, abbot of Armagh.
- [543.] Battle of Slicech, wherein fell Eogan Mouth, king of Connaught. Fergus and Domnall, two sons of Muredach, son of Erc, were the victors.
- [543.] Battle of Tortan [gained] by the Leinstermen, wherein fell Macc Erca, son of Ailill Wether.  
Battle of Cloencloch.  
Bishop Nehemias.
- [565.] Diarmait, son of Cerball, [reigned] twenty-one [years], and fell by Aed the Black, son of Subne, king of Dalaraia in Raith Becc in Mag-Line.  
Duach, abbot of Armagh.
- [544.] Ciarán, son of the wright.  
Battle of Cúil Conairi in Cera, wherein fell Ailill Banda.  
Colomb, son of Crimthann.  
Fiachra, abbot of Armagh.
- [561.] Battle of Cúil Dremni [gained] over Diarmait, son of Cerball.  
Domnall and Fergus, two sons of Macc Erca, in one year.
- [566.] Battle of Gabair Lifi. Fergus and Domnall were victors.
- [573.] The Rest of Brenand of Birr in the three hundredth year of his age.
- [572.] Baetán and Eochaid, two sons of Ninnid, [reigned] three years, and Eochaid fell by Cronán, son of Tigernach, king of the Cianacht of Glenn Gemin.
- [573.] A fight in Iardoman (?) by Colmán the Little, son of Diarmait, and by Conall, son of Comgall.
- [569.] Aimnire, son of Setna, [reigned] three [years], and fell by Fergus, son of Nellíne.  
Baetan, son of Naindid, in the first year.
- [571.] Íte of Cluain [Credail].
- [570.] Oenu, descendant of Loigse.  
Gildas, the Sage, rested.  
Death of Aed, son of Subne, king of Moenmag.
- [598.] Aed, son of Ainmire, [reigned] twenty-eight [years], and fell by Brandub, son of Eochu, in the battle of Dún Bolg.
- [586.] Daig, son of Cairrell, rested.  
The convention of Druimm Ceta.  
Feidlimid, abbot of Armagh.  
Eochu, abbot of Armagh.  
Gregory, the pope [dies].

Book of  
Leinster,  
p. 24 b,  
line 43.

- Dabid Cille Muini.*  
d . . . *Quies Coluim cille et Baithine.*  
*Colmán Rímid ocus Æd Sláne .iiii. Cotorchair Æd Sláne la*  
*Conall nGuthbind macc Suibne. Dorochair immorro Colmán 5*  
*Rímid la Locan<sup>1</sup> Dilmana.*  
*Quies Comgaill Bennchuir.*  
*Bellum Slemna in quo Colmán Rímid uictor fuit: Conall*  
*Cú fugitiuus fuit.<sup>2</sup>*  
*Fintan Cluana Eidnech.*  
dex . . . . *Quies Cainnig.* 10  
*Æd Úaridnach .uiii. bliadna coneabailt .uiii. uel híc Gri-*  
*gorius.*  
[p. 25 a.] *Mors Branduib maicc Echach.*  
*Ædan macc Gabráin moritur.*  
*Mælcoba .iii. bliadna cotorchair icath Sleibe Toad la Subne 15*  
*Mend.*  
*Cath Odba ubi cecidit Conall Lægbrég. Oengus macc Col-*  
*main uictus erat.*  
*Subne Mend .xvi. bliadna cotorchair la Congal Cæch macc*  
*Scanláin iTraig Breine.* 20  
*Macc Lasre abbas Aird Machc.*  
*Comgán Glinne da Locha.*  
*Æd Bennain.*  
*Rónán macc Tuathail.*  
*Cath Both reSuibne Mend for Domnall macc nÆda.* 25  
*Cath Duin Chethirn.*  
*Mors Echach Bud[i].*  
*Domnall macc Æda .xxx. bliadna éc atbath.*  
*Cath Maige Roth ocus cath Sailtine in uno die facta sunt.*  
*Cath dib for Eogan ocus araile for Ultaib.* 30  
*Mochutu Rathin quieuit.*  
*Molasse Lethglinni quieuit.*  
*Cellach ocus Conall Cæil macc Mælicoba .xii. éc atbath*  
*Cellach issin Bruig Maicc Inn-Óc. Dorochair Conall Cæil*  
*laDiarmait macc Æda Sláne.* 35  
*Fursu quieuit.*  
*Vacca quatuor uitulos in una die peperit.*

<sup>1</sup> facs. bocan.

| <sup>2</sup> facs. st.



- [588.] David of Cell Muine.
- [595.] The Rest of Colomb Cille and Baithíne.
- [604.] Colmán the Counter and Aed of Sláne [reigned] four [years], and Aed of Sláne fell by Conall Sweetvoice, son of Suibne. Howbeit, Colmán the Counter fell by Lochan Dilmána.
- [602.] The Rest of Comgall of Bangor.  
Battle of Slemain, wherein Colmán the Counter was the victor, [and] Conall Hound was the fugitive.
- [603.] Fintan of Oluain Eidnech [dies].
- [600.] The Rest of Cainnech.
- [612.] Aed the Cold-pained [reigned] seven years, and died.  
Or Gregory is here.  
Death of Brandub, son of Eochu.
- [606.] Aedán, son of Gabrán, dies.
- [615.] Maelcoba [reigned] three years, and fell by Subne the Dumb in the battle of Sliab Toad.
- [613.] Battle of Odba, wherein fell Conall Laegbrég. Oengus, son of Colmán was defeated.  
Subne the Dumb [reigned] sixteen years, and fell by Congal the One-eyed, son of Scanlan, on Traig Breine.  
Macc-Laisre, abbot of Armagh.
- [618.] Comgán of Glendalough.
- [619.] Aed Bennain.  
Rónán, son of Tuathal.  
Battle of Botha [gained] by Subne the Dumb over Domnall, son of Aed.
- [629.] Battle of Dún Cethirn.
- [629.] Death of Eochu the Yellow.  
Domnall, son of Aed, [after reigning] thirty years, died the death.
- [636.] Battle of Mag Roth and battle of Saltire were fought on the same day.  
One of these battles [was gained] over Eogan,<sup>1</sup> and the other over the Ulstermen.  
Mochutu of Rathin rested.  
Molasse of Leighlin rested.  
Cellach and Conall the Slender, son of Maelcoba, [reigned] fifteen years. Cellach died the death in the Brug Maicc ind Óic.<sup>2</sup> Conall the Slender fell by Diarmait, son of Aed Sláne.
- [646.] Fursu rested.  
A cow brought forth four calves on the same day.

<sup>1</sup> i.e., Cenél Eogain.<sup>2</sup> Near Stackallan Bridge, co. | Meath, O'Don. *Four Masters*,  
A.D. 656.

Book of  
Leinster,  
p. 25 a,  
line 18.

Blaithmac ocus Diarmait .xu. bliadna. Éc atbathatar don Budi  
Connaill. Fechin Fobair, Manchan Léith, Aírerán indecnai  
quieuerunt din Budi Connaill.

Sinodus Constantinopolitanus.

Sechnassach macc Blathmaíe .ui. bliadna. Cotorchair la Dub 5  
nDuin ri Corpraíge.

Faelán macc Colmain ri Lagen.

Nauigatio Columbáni episcopi cum reliquiis sanctorum co  
hInis bó finni.

Cenndfælad macc Crundmáel .iiii. bliadna cotorchair la 10  
Finnachta Fledach icath Aircheltra.

Prima combustio Aird Macha.

Finnachta Fledach .xx. Cotorchair inGrellaig Dollaid laÆd  
macc nDluthaig.

Combustio regum inDun Chethirn.

15

Adomnanus captiuos duxit ad Hiberniam.

Mathim nabórama.

Luna conuersa est in sanguinem, in prodigium.

Loingsech macc Oengusa .uiii. bliadna Cotorchair la Cellach  
Locha Cimbi i cath in Choraind.

20

Molling Luachra.

Essuries maxima tribus annis in Hibernia ut homo homi-  
nem comederet.

Congal Chind magair .ix. mbliadna conerbailt do bidg  
oenuaire.

25

Cú Chúarain ri Ulad ocus Cruthentuaithe.

Fergal macc Mælidúin .xuii. bliadna, cotorchair icath Al-  
maine la Murchad macc mBrain.

INrechtach macc Muridaig ri Connacht.

Fogartach macc Néill. oenbliadan cotorchair icath Chind 30  
Delgen. la Cinæd macc Irgalaig.

Cinæd macc Irgalaig .iiii. bliadna Cotorchair icath Dromma  
Corcáin laFlaithbertach macc Longsig.

Domnall macc Cellaig ri Connacht moritur.

Mors Murchaid maicc Brain.

35

Flaithbertach macc Longsig .uii. mbliadna conerbailt inAird  
Macha.

Subne abbas Aird Macha moritur.

Æd Allain macc Fergaile .ix. mbliadna cotorchair icath  
[p. 25, col. 6.] Seredmaige (.i. iCenánas etir di Thethba) la 40  
Domnall macc Muredaig.

Cath Uchbath in quo Bran Bec macc Muredaig ocus Æd  
Mend ceciderunt.

- [661.] Blaithmac and Diarmait [reigned] fifteen years. They died the death of the Yellow Plague. Fechín of Fobar, Manchán of Liath, Airerán of the Wisdom perished<sup>1</sup> of the Yellow Plague.  
 The Synod of Constantinople.  
 Sechnassach, son of Blaithmac, [reigned] six years, and fell by Dub Duin, king of Corbraige.  
 Faelán, son of Colmán, king of Leinster, [dies].
- [664.] The voyage of bishop Columbán with relics of saints to Bophin Island.
- [671.] Cennfaelad, son of Crundmael, [reigned] four years, and fell by Finnachta the Festive in the battle of Airceltair. The first conflagration of Armagh.
- [691.] Finnachta the Festive [reigned] twenty years, and fell in Grellach Dollaid by Aed, son of Dluthach.
- [677.] Burning of the kings in Dún Cethirn.
- [693.] Adamnán brought the captives to Ireland.  
 The Remission of the Tribute.  
 The moon was turned into blood, as a miracle.
- [699.] Loingsech, son of Oengus, [reigned] seven years, and fell by Cellach of Loch Cimbi in the battle of the Corann.
- [693.] Molling of Luachair [fell asleep].  
 An exceeding great famine for three years in Ireland, so that man ate man.  
 Congal of Cenn Magair [reigned] nine years, and died suddenly.  
 Cú Chúarain, king of the Ulidians and of the Pictish folk.  
 Fergal, son of Mael Dúin, [reigned] seventeen years, and fell in the battle of Almain by Murchad, son of Bran.  
 Indrechtach, son of Muridach, king of Connaught.  
 Fogartach, son of Níall, [reigned] one year, and fell in the battle of Cenn Delgen by Cinaed, son of Irgalach.  
 Cinaed, son of Irgalach, [reigned] four years, and fell in the battle of Druimm Corcáin by Flaithbertach, son of Loingsech.  
 Domnall, son of Cellach, king of Connaught, dies.  
 Death of Murchad, son of Bran.  
 Flaithbertach, son of Loingsech, [reigned] seven years, and died in Armagh.  
 Subne, abbot of Armagh, dies.  
 Aed Allain, son of Fergal, [reigned] nine years, and fell in the battle of Seredmag, that is, in Cennanas between two Tethbas, by Domnall, son of Muredach.  
 Battle of Uchba, wherein fell Bran the Little, son of Muredach, and Aed the Dumb.

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<sup>1</sup> lit. rested.

Book of  
Leinster,  
p. 25 b,  
line 3.

- Domnall macc Muredaig .xx. bliadna conerbailt.  
 Naues in áere uisæ sunt.  
 Quies Fidmuni (.i. húi Suanaig).  
 Cúchumne quieuit.  
 Niall Frossach macc Fergaile .uii. bliadna conerbailt inHí 5  
 'na ailithri. Trí frassa innafiaith .i. frass argait gil, ocus  
 frass mela ocus frass chruthnecta.  
 Fer da Chrich abbas Aird Macha.  
 Dondchad macc Domnaill .xxiii. bliadna Cotorchair icath  
 Dromma Ríg laÆd macc Néill. 10  
 Dubdalethi abbas Aird Macha.  
 Æd Ordnide .xxiii. cotorchair icath DaFerta laMæl Cánaig.  
 Bellum Dromma Ríg.  
 Condmach, Torbach, Toicthech, Nuado abbates Aird Macha 15  
 quieuerunt.  
 Luna in sanginem uersa est.  
 Murgius macc Tommaltaig rí Connacht.  
 Conchobar macc Donchada .xxiii. bliadna coneabailt.  
 Bellum Lethi inChaim riNiall Kalle.  
 Eogan Manistrech abbas Aird Macha. 20  
 Bádud Túrgeis ilLoch Úair la Mælsechlainn macc Mæl-  
 ruanaid.  
 Mælsechlainn macc Mælruanaid .xui. bliadna coneabailt.  
 Quies Feidilmthi rí Cassil, ocus rabo rí cid Herenn cofres-  
 sabra in Feidlimid sin. 25  
 Cath Farcha [in marg. .i. tilach in iarthur Mide] ria Mæl-  
 sechlainn for Gallaib ubi .dc. ceciderunt.  
 Olchobar rí Casil quienit.  
 Forannan et Diarmait, duo abbates Aird Macha quieuerunt.  
 Æd Findliath .xuiii. bliadna coneabailt icDruim Inasclaind. 30  
 Cath Cilli hua nDaigri rianÆd macc Neill.  
 Frossa fola do thepersin . . . co frítha naparti cró.  
 Fethgna abbas Aird Macha.  
 Fland macc Mælsechlainn .xxii. coneabailt. ISleis roleicit  
 géill Herenn forcúlu ocus rogabsom iat arécin doridisi. 35  
 Ainmeri ocus Mælcoba abbates Aird Macha quieuerunt.

Domnall, son of Muredach, [reigned] twenty years, and died.

Ships were seen in the air.

The Rest of Fidmune, that is, the descendant of Suanach.

Cúchumne rested.

Niall the Showery, son of Fergal, [reigned] seven years, and died as a pilgrim in Iona. [There were] three showers in his reign, to wit, a shower of white silver, and a shower of honey, and a shower of wheat.

Fer dá Chrich, abbot of Armagh, [died].

Dondchad, son of Domnall, [reigned] twenty-seven years, and fell in the battle of Druimm Ríg by Aed, son of Niall.

Dubdálethe abbot of Armagh.

Aed the Dignified [reigned] twenty-seven years, and fell in the battle of Dá Féta by Mael-Cánaig.

Battle of Druimm Ríg.

Condmach, Torbach, Toicthech, Nuado, abbots of Armagh, rested.

The moon was turned into blood.

Murgius, son of Tommaltach, king of Connaught, [died].

Conchobar, son of Donnchad, [reigned] twenty-seven years, and died.

The battle of Leth-in-Chaim [won] by Niall Calle.

Eogan of Manistir, abbot of Armagh, [died].

Drowning of Thorkils in Loch Uair by Maelsechlainn, son of Maelruanaid.

Maelsechlainn, son of Maelruanaid, [reigned] sixteen years, and died.

The Rest of Feidlimid, king of Cashel, and king of Ireland, though with opposition, was that Feidlimid.

Battle of Farcha, to wit, a hill in the east of Meath, gained by Maelsechlainn over foreigners, wherein six hundred fell.

Olchobar, king of Cashel, rested.

Forannan and Diarmait, two abbots of Armagh, rested.

Aed Greyhair [reigned] eighteen years, and died at Druimm Inesclaind.

[868.] Battle of Killineer [gained] by Aed, son of Níall.

Showers of blood were poured, and the clots of gore were found.

[874.] Fethgna, abbot of Armagh, [rested].

Fland, son of Maelsechlainn, [reigned] twenty-seven years, and died. It is by him that Ireland's hostages were remitted, and he took them again perforce.

Ainmere and Maelchoba, abbots of Armagh, rested.

Book of  
Leinster,  
p. 25 b,  
line 38.

Cath Belaig Mugna ria Lagnib for firu Muman, in quo cecidit Cormac macc Culennain.

Di gréin do ascin icomrith in una die.

Cerball macc Muricain ri Lagen quienit.

Niall Glundub tri bliadna Cotorchair icath Atha Cliath. 5

Conchobor hua Mælsechlainn ri Mide.

Dondchad macc Flainn .xxu. coneбайт.

Cath ria Murchertach macc Neill itorchair Albdon macc Gothfraid ri Gall.

Mælbrihte Tornáin et Ioseph et Mælpatrice tres ab-bates quieuerunt.

Congalach macc Mælmithig .x. cotorchair laGaullu Atha Cliath ic Taig Giugrand.

Cath Muni Brócaín ria Congalach for Gallaib, ubi .vii. m. ceciderunt. 15

Dí cholomain tentidi d'ascin sechtmain ria samain corosolsig inmbith uili.

Domnall hua Néill .xxu. coneбайт in Ard Macha.

Muridach abbas Aird Macha.

Conchobar macc Taideg, ri Connacht, moritur. 20

Cath Cille Móna.

Cath etir Brian ocus Mælmuad.

Mide fás cóic bliadna corragaib Mælsechlainn macc Domnaill.

[p. 26, a.] Mælsechlainn macc Domnaill .xxiii. Cath Tem-rach ria Mælsechlainn for Gallaib. Forbais tri laa ocus tri naidchi leis for Gallaib cotuc giallu Hercnn arécin uadib. ISandsin iarom forfuacair Mælsechlainn inescongra nairdire .i. "Cechóen," ar se, "fl icrich Gall doGædelaib indáire ocus indochraite tæit ass diathir fessin." 30

Dubdaleithe comarba Patric.

Brian macc Cennetig .xii. Cotorchair la Laignib ocus la-Gallaib Atha Cliath iCluain Tarb.

Cath Glinni Mámma la Brian ocus la Mælsechlainn for Gallaib. 35

- [907.] Battle of Belach Mugna [won] by the Leinstermen over the men of Munster, wherein fell Cormac, son of Culennan.

Two suns were seen pursuing their course together on the same day.

Cerball, son of Muricán, king of Leinster, rested.

- [918.] Níall Blackknee [reigned] three years, and fell in the battle of Áth-Clíath.

Conchobar hua Maelsechlainn, king of Meath, [died].

Dondchad, son of Flann, [reigned] twenty-five years, and died.

A battle [gained] by Murchertach, son of Níall, wherein fell Halfdan, son of Gothfrad, king of the foreigners.

Maelbrigte, son of Tornán, and Joseph and Maelpatraic, three abbots [of Armagh], rested.

Congalach, son of Maelmithech [reigned] ten [years], and fell by the foreigners of Dublin at Tech Giugrand.

Battle of Mune Brócain [gained] by Congalach over foreigners, wherein seven thousand fell.

Two fiery columns were seen a week before the first of November, and illuminated the whole world.

Domnall hua Neill [reigned] twenty-one [years], and died in Armagh.

Muridach, abbot of Armagh, [died].

Conchobar, son of Tadg, king of Connaught, dies.

Battle of Cell Móna.

Battle between Brian and Maelmuad.

Meath was vacant for five years till Maelsechlainn, son of Domnall, took it.

Maelsechlainn, son of Domnall, [reigned] twenty-four years.

The battle of Tara [was gained] by Maelsechlainn over the foreigners. For three days and three nights he besieged the foreigners, and he took from them by force the hostages of Ireland. So then did Maelsechlainn put forth the renowned proclamation. "Every one," saith he, "of the Irish who is in the foreigners' district in bondage and in misery, let him come thereout to his own land."

Dubdálethe, a successor of Patrick, [dies].

- [1012.] Brian, son of Cennétig, [reigned] twelve years, and fell by the Leinstermen and the foreigners of Dublin at Clontarf.

Battle of Glenn Mámma [gained] by Brian and by Maelsechlainn over the foreigners.

Book of  
Leinster,  
p. 26 a,  
line 10.

Cath Críbe Tilcha etir Ultu *ocus* Cenél Eogain ubi ceciderunt reges utriusque gentis .i. *Æd ocus* Eochuid.

Mælsechlainn *mac* Domuail irrige Herenn doridisi *conerbaillt* iOro-inis Locha Annind. Coic catha fichet *rome*bdatar ré Mælsechlainn. 5

INretlu mongach fri cóicthiges.

Mælmaire comarba Pátraic.

Findlæch *mac* Ruadri rí Alban.

Cath rianAugaire *mac* Ailella for Sitriuc *mac* Ámlaib.

Fross chruthnechta. 10

i m. lxiii. Comfiathius for Herinn fri re dá blíadan xl. (vel l.).

Cuán hua Lothchain.

Corcran clerech.

Snechta mór. 15

Amalgaid comarba Pátraic.

Cath Slebi Crott.

Niall *mac* Eochada.

Niall *mac* Mælsechlainn.

Rapa rí Herenn cofressabra Diarmait *mac* Mæl nambó. 20  
ISamlaid se áirmiter irréim rigraide na rí *g* cofressabra .i. Mad doLeith Cuind inrí *ocus* Leth Cuind ule, *ocus* oenchoiced alLeith Moga ace, is rí Temra *ocus* Herenn cofressabra infer sain. Mad alLeith Moga immorro bes, ní eberthar rí Herenn friss coraib Leth-Moga uili *ocus* Temair conatúathaib *ocus* in- 25  
daracuiced alLeith Chuind chucu. Rabo rí Herenn amlaid sin *mac* Mæl-nam-bó, uair rabó Leth Moga uile *ocus* Con-  
nachta *ocus* fir Mide *ocus* Ulaid *ocus* Airgialla ace. IS leis rocurad *mac* darmuir.

Tairdelbach hua Briain .xii. 30

Dubdalethi comarba Pátraic.

Donchad *mac* Briain doRóim.

Cath Sazan.

Cnómess.

Cath Odba. 35

Cath Móna Crunnióce.

Éo atbath Tairdelbach.

Murchertach hua Bríain xx. (vel xiii.) conebaillt de thromgalur.



Battle of Craeb Tilcha between the Ulidians and the Cenél Eogain, wherein fell the kings of either race, to wit, Aed and Eochu.

- [1020.] Maelsechlainn, son of Domnall, on the throne of Ireland again till he died in Cro-inis of Loch Annind. Five and twenty battles were gained by Maelsechlainn.

The hairy star for a fortnight.

Maelmaire a successor of Patrick.

Findlaech, son of Ruadri, king of Scotland, [dies].

A battle [gained] by Angaire, son of Ailill, over Sitric, son of Ólaf.

A shower of wheat.

A joint reign over Ireland for the space of two and forty (or fifty) years.

Cuán hua Lothchain.

Corcran the cleric.

A great snow.

Amalgaid, successor of Patrick, [dies].

- [1056.] Battle of Sliab Crott.

Níall, son of Eochaid.

Níall, son of Maelsechlainn.

Diarmait, son of Mael-nam-bó, was king of Ireland, 'with opposition.' It thus that the kings 'with opposition' are reckoned in the course of kings. If the king be of Leth Cuinn,<sup>1</sup> and have the whole of Leth Cuinn and one fifth out of Leth Moga,<sup>2</sup> that man is king of Tara and Ireland 'with opposition.' If, however, he is from Leth Cuinn, he will not be called king of Ireland until he has the whole of Leth Moga and Tara with its districts, and one of the two provinces of Leth Cuinn thereto. In that wise, the son of Mael-nam-bó was king of Ireland, for he had the whole of Leth Moga and Connaught and the Meathmen, and Ulster and Oriel. By him a son was put over sea.

Toirdelbach, descendant of Brian, [reigned] twelve years.

Dubdálæthe, a successor of Patrick, [dies].

Donnchad, son of Brian, [went] to Rome.

The Saxons' Battle.<sup>3</sup>

A nut-harvest.

Battle of Odba.

Battle of Móin Cruinniúce.

Toirdelbach died the death.

Murchertach, Brian's grandson, [reigned] twenty (or fourteen) years, and died of sore disease.

<sup>1</sup> 'Conn's half,' the northern half of Ireland.

<sup>2</sup> 'Mug (Nuadat)'s half,' the southern half.

<sup>3</sup> i.e., the Battle of Stamford Bridge.

- Book of  
Leinster,  
p. 26 a,  
line 42.
- Cath na Crincha re macc nDomnaill Remair ocus re nGallu  
Atha Cliath for firu Mide.
- Dondchad macc Domnaill Remuir ri Lagen interfectus est.  
Cath eter Cenél Eogain ocus Ultu ubi reges utriusque gentis  
interfecti sunt. 5
- Mæl-isu comarba Pátraic.  
Dallad Ruadri húi Conchobair.
- Cath eter úCendselaig innicem in quo cecidit Enna Bacach.  
Dondchad macc Muredaig uictor fuit.
- Mælcolum macc Dondchada ri Alban moritur. 10
- Cath Fidnacha.  
Teidm natesscha.  
Ecla nafeile Eoin.  
Cath Maige Coba.
- Magnus ri Lochlann do marbad inUltaib. 15  
[p. 26, b.] Senad Rátha Bresail.
- Cath eter Dondchad macc Muredaig ocus clainn Domnaill.  
mebaid for clainn Domnaill.
- Cath Átha Cliath. mebaid iarum for Lagnib, in quo Dond-  
chad macc Muredaig ocus Conchobar hua Conchobair interfecti 20  
sunt.
- Comflathius for Herinn fri ré .ui. mbliadan trichat. Acht  
chena rabo ri Herenn cofressabra Tairdelbach macc Ruadri  
húi Conchobair.
- Enna macc Dondchada maicc Muredaig ri Lagen quieuit. 25
- Cath eter hua Mathgamna ocus macc Duindslébe.  
Cellach comarba Pátraic.
- Cath Licci Uatha dobrissiud for Diarmait macc Dondchada  
maicc Muredaig.
- Cath Cúla Coll dobrissiud do Diarmait i cind choicthigis 30  
for firu Muman ocus Ossairgib ocus Gaullu Puirt Lairge.
- Maelisu hua Anmeri ardsenior Hercenn quieuit.  
Cormac macc Carthaig ardri Muman interfectus.
- Cath Monad Móre. Memaid re Lagniu ocus Connachtu for  
Tairdelbach hua mBriain. Diarmait macc Dondchada maicc 35  
Muredaig ocus Tairdelbach hua Conchobair uictores fuerunt.
- Senad Cenannsa ubi Iohannes Cardinalis praesidens interfuit.  
Millesimo c.<sup>mo</sup> l.<sup>mo</sup> secundo celebratum fuit istud nobile con-  
cilium.<sup>1</sup>

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<sup>1</sup> According to the Four Masters, | and the cardinal's name was Jo-  
ed. O'Donovan, this synod was | hannes Paprion.  
held at Droichet-átha (Drogheda), |

- [1082.] Battle of the Crinach [gained] by the son of Domnall the Fat, and by the foreigners of Dublin over the Meathmen. Donnchad, son of Domnall the Fat, king of Leinster, was slain.  
A battle between Cenél Eogain and the Ulidians, wherein the kings of either race were slain.  
Maelísu, a successor of Patrick.
- [1088.] Blinding of Ruadri hua Conchobair.  
A battle among the descendants of Cennselach, wherein fell Enna the Halt. Donnchad, son of Muredach, was victor.  
Maelcoluim, son of Donnchad, king of Scotland, dies.  
Battle of Fidnacha.  
The plague of the heat.
- [1092.] The fear of the festival of John.<sup>1</sup>  
Battle of Mag Coba.
- [1103.] Magnus, king of Norway, was slain in Ulster.  
Synod of Raith Bresail.  
Battle between Donnchad, son of Muredach, and the Children of Domnall. The Children of Domnall were routed.  
Battle of Dublin, (wherein) the Leinstermen were routed, and Donnchad, son of Muredach, and Conchobar grandson of Conchobar were slain.  
A joint reign over Ireland for the space of thirty-six years. Howbeit, Toirdelbach, son of Ruadri hua Conchobair, was king of Ireland, 'with opposition.'  
Enna, son of Donnchad, son of Muredach, king of Leinster, rested.  
Battle between Mathgamain's grandson and Donnslébe's son.  
Cellach, a successor of Patrick, [dies].  
The battle of Lecc Uatha was broken on Diarmait, son of Conchobar, son of Muredach.  
The battle of Cúil Coll was broken by Diarmait at the end of a fortnight on the men of Munster, and the Ossorians, and the foreigners of Waterford.  
Maelísu grandson of Anmère, chief elder of Ireland, rested.  
Cormac, son of Carthach, overking of Munster, was slain.  
Battle of Móin Mór. Toirdelbach hua Briain was routed by the men of Leinster and Connaught. Diarmait, son of Donnchad, son of Muredach, and Toirdelbach hua Briain were victors.  
Synod of Kelle, where John the Cardinal was present and presided. In the year 1152 was that noble council held.

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<sup>1</sup> See O'Curry's *Lectures*, p. 404.

Book of  
Leinster,  
p. 26 b,  
line 21.

- Murchertach macc Neill .xiiii. cotorchair la húi Bríuin ocus  
la Airgiallu.  
Domnall hua Londgain ardepscop Muman quieuit.  
Senud oc Brí maicc Taidc.  
Cath Atha Fíreach. Memaic re Murchertach macc Neill for 5  
Connactu ocus for húi Bríuin.  
Ruadri macc Tairdelbaig húi Conchobair.  
Diarmait macc Dondchada maic Muredaig dochur dar muir.  
Saxain dothuidecht inHerinn, ocus lánlott Herenn dóib.  
Gilla macc Liac comarba Patric. . . . 10  
Saxain do thuidecht inHerind. Heriu do lott dóib . . .  
Diarmait macc Muredaig doéc.  
Diarmait macc Cormaic rí Desmuman do marbad do Sax-  
anaib.  
Domnall hua Briain rí Tuadmuman quieuit. 15  
Conchobar Moenmáige macc Ruadri domarbad.  
Éc in Ruadri sin 'na ailithri iCunga.
-

Murchertach, son of Niall [reigned] fourteen years, and fell by the Húi Briain and the men of Oriel.

Domnall hua Londgain, archbishop of Munster, rested.

A synod at Brí maicc Taide.

Battle of Ardee. Murchertach, son of Níall, routed the Connaughtmen and the Húi Briain.

Ruadri, son of Toirdelbach grandson of Conchobar.

[1166.] Diarmait, son of Donnchad, son of Muredach, was put over sea.

[1169.] Saxons came into Ireland, and a 'full harm' to Ireland were they.

Gilla mac Liac, a successor of Patrick, [dies].

Saxons came into Ireland. Ireland was harmed by them.

[1171.] Diarmait, son of Muredach, died.

Diarmait, son of Cormac, king of South Munster, was slain by Saxons.

Domnall hua Briain, king of North Munster, rested.

[1189.] Conchobar of Moenmag, son of Ruadri, was killed.

Death of that Ruadri in his pilgrimage in Cong.

XIX. GILLA COEMÁIN'S CHRONOLOGICAL POEM.<sup>1</sup>

(Book of Leinster, p. 130, b.)

Gilla Coemain cecinit.

1. Annalad anall uile . othús betha<sup>2</sup> barrbuidhe  
aisneidfetsa sund[a]<sup>3</sup> sein cosinnamsir nidedenaig. 5
2. Sé bliadna cóicat, gním nglan, míle ar sé cétaib bliádan<sup>4</sup>  
rimim, ar is rús cen ail, codilind othús domain.
3. Dacét adó nóchat nár o[tá]dilind co hAbram.<sup>5</sup>  
O Abram nóí cét, ní scíth, cethracha adó coDúid.<sup>6</sup>
4. O Dúid<sup>6</sup> coBrait, ní bréc, sechtmoga<sup>7</sup> atrí cethri chét. 10  
o Brait co Crist, cáin a bla,<sup>8</sup> a nóí cóiccét<sup>9</sup> ochtmoga.<sup>10</sup>
5. Tri míle bliádan, níbréc, da bliadain coicat noi cét  
cogein Maicc Maire tall tair anall óthossuch<sup>11</sup> domain.
6. A dó sechtmogat,<sup>12</sup> seól nglan, acht is ar míle bliadan,  
ogein Crist co bliadain mbáin sechtmaide<sup>13</sup> uate enair. 15
7. Acethair fichet, fir dam, ocus cóic míle bliadan  
cosinmbliadainse, is blad brass, orodelbad domun  
drechmas.<sup>14</sup>
8. Dá cét mbliadan cosin mbúaid, comesc tuir noithig<sup>15</sup> Neb-  
ruaid,  
odilind acht deich mbliadna, isderb duit ciano[s]riagla.<sup>16</sup> 20
9. Adó sescat, sær inbrig, omesc intuir coflaith Nín:  
bliadan arfichet<sup>17</sup> osáin coAbraam, cosinnathair.<sup>18</sup>

<sup>1</sup> There is a modernised copy (L<sup>2</sup>) of this poem, minus the seven last stanzas, in the Book of Leinster, p. 395, col. a: another copy (B) in the Bodleian (Laud 610, fo. 33): a third (R), also in the Bodleian, Rawl. B. 512, fo. 3 b. 2 (this only goes down to the 33rd stanza, and omits the sixth): a fourth (S) in one of the Stowe MSS. This last was printed inaccurately, with a Latin translation by O'Connor, in *Rerum Hib. Scriptores Veteres*, i. Proleg. ii., p. xxxi. sq.

<sup>2</sup> Sic, L<sup>2</sup> and B; bethad, L<sup>1</sup> and R.

<sup>3</sup> sunna, B; sunda, R.

<sup>4</sup> [d]eich cét bliadan cóic cét cain acóic coicat do bliadnaib, B.; Deich .c. bli. cúic .c. cain acúic .l.at. do bliadnaib, R.

<sup>5</sup> Abraamh, L<sup>2</sup>; Abraam, B.; oda díilind co Ábram, R.

<sup>6</sup> Dauí, L<sup>2</sup>; a do cethrachat nóí cét co Dauí ní immarbrec, B.

<sup>7</sup> lxxx. a, B.

<sup>8</sup> blad, L<sup>2</sup>; amblad, R.

<sup>9</sup> coicat, L<sup>1</sup>, L<sup>2</sup>; annóí .u. míle, B.; a. ix. d. lxxx.ad, R.

<sup>10</sup> ochtmodhat, L<sup>2</sup>.

<sup>11</sup> othús, L<sup>1</sup>; otus, L<sup>2</sup>; otosach, B.; óthosach, R.; otus tosach, S., which is hypermetrical.

<sup>12</sup> octmogat, B.

<sup>13</sup> sechtmaige, B.

<sup>14</sup> This line is hypermetrical. Read with B. *ór'delbad doman drechmas*.

<sup>15</sup> nemnig, B; naethigh, R.

<sup>16</sup> isfir duit cianosriagla, B and R.

<sup>17</sup> arfichit, L<sup>2</sup>; dábliadain fichet, B and R.

<sup>18</sup> iarsin co hAbraam cwsin bra-thair, R.

Gilla Coemáin sang :

1. All the annals down from the yellow-topped world's beginning  
I will set forth here as far as the latest time.
2. Fifty-six years—pure deed—a thousand and six hundred years  
I reckon—for it is knowledge without disgrace—to the Flood from the world's beginning.
3. Two hundreds, (and) noble ninety-two from the Flood to Abraham.  
From Abraham nine hundred—no weariness—and forty-two to David.
4. From David to the Captivity—no lie—seventy-three (and) four hundreds.  
From the Captivity to Christ—fair His fame—nine, five hundreds (and) eighty.
5. Three thousand years—no lie—fifty-two years and nine hundred  
To Mary's Son's birth there in the east, down from the world's beginning.
6. Seventy-two—pure course—but it is in addition to a thousand years,  
From Christ's Nativity to (this) fair year, seven days' space (to) January.<sup>1</sup>
7. Four and twenty, true for me, and five thousand years  
To this year—it is a great renown—since the fair-faced world was formed.
8. Two hundred years to the victory, to the Confusion of Nimrod's famous Tower  
From the Flood—save ten years, it is certain for thee if thou regulatest it.
9. Sixty-two—noble the might—from the Confusion of the Tower to Ninus' reign :  
Twenty-one years thence to Abraham, to the father.

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<sup>1</sup> The meaning probably is (as O'Connor says) that the new moon fell in 1071 on the 25th Dec., and that therefore there were seven days thence to Jan. 1, 1072, the year in which these verses were made.

Book of  
Leinster,  
p. 130 b,  
line 42.

10. Sesca *bládan* cennach mbrón oAbrám coPartholón,  
diaragaib inninis<sup>1</sup> find tri chét *bládan*<sup>2</sup> iarndilind.
11. Ogein Abram,<sup>3</sup> eól dam sain, cotarmthecht Mara Romuir  
dabliadain cóic cét<sup>5</sup> cocert diarobaded<sup>6</sup> sluag Egept.
12. ISind amsir<sup>7</sup> sin, radit raind;<sup>8</sup> ratoglad tíar<sup>9</sup> Tor Conaind,<sup>10</sup> 5  
ocus luid Srú sair forfecht dochum naScithia<sup>11</sup> ahEgept.
13. Medon fatha Ascathias<sup>12</sup> sain tarmthecht Mara ruaid  
Romair:  
da cét *bládan* daraéis dered fatha Lapades.<sup>13</sup>
14. Hi flaith Lapades,<sup>13</sup> léir blad,<sup>14</sup> ruc Uesoges<sup>15</sup> insluagad, 10  
ocus tanic sluag aslia<sup>16</sup> 'nadegaíd<sup>17</sup> asin Scithia.
15. ISind amsir sin ane tosach neirt na Cichloscthe:<sup>18</sup>  
[p. 131 a.] isin amsir<sup>19</sup> sin, cid ord bind, trebsat Fir  
Bolgg [in]Erind.<sup>20</sup>
16. Ochtmoga<sup>21</sup> *bládan* dia éis barí intalman Tutanés,<sup>22</sup> 15  
is 'naré rogabsat tair Gædil isna Gæthlaigib.<sup>23</sup>
17. ISind amsir sin ciatber<sup>24</sup> rognid<sup>25</sup> cath Maige Tured:  
isinn amsir sin, cen góí nga,<sup>26</sup> ratoglad Tróí Troianna.
18. Themas<sup>27</sup> bahé ainm inríg<sup>28</sup> bóí icomamsir do Dabld<sup>29</sup>  
isand luid inúir inrí inamsir duir Darcelli.

<sup>1</sup> innindis, L<sup>2</sup>.

<sup>2</sup> tri cét cetracat, B.

<sup>3</sup> Apruám, L<sup>2</sup>; Abraam, B

<sup>4</sup> Romair, B and R.

<sup>5</sup> da bliadain, L, B.

<sup>6</sup> díarobáde, L.

<sup>7</sup> Sin amsir, B.

<sup>8</sup> ba rind, R.

<sup>9</sup> rotolad thiar, B.

<sup>10</sup> Conind, R.

<sup>11</sup> Scethia, B.

<sup>12</sup> Ascadas, B; Ascithia, R.

<sup>13</sup> Lampadés, R.

<sup>14</sup> búanblad, R.

<sup>15</sup> Uesagés, R.

<sup>16</sup> uadlfa, R.

<sup>17</sup> inadiaid, B.

<sup>18</sup> cichloiscte, B.

<sup>19</sup> isin naimsir, L<sup>2</sup>. Read 'sind  
amsir, or (with B.) isna[n]aimsir.

<sup>20</sup> anerinn, B.; indherind, R.

<sup>21</sup> ocht moghat, L<sup>2</sup>.

<sup>22</sup> Tutané, L<sup>2</sup>; Tútánés, R.

<sup>23</sup> Gaothlaoighibh, L<sup>2</sup>.

<sup>24</sup> cidh atber, L<sup>2</sup>.

<sup>25</sup> rogniad, B. and R.

<sup>26</sup> 'na amsir cen góí riagla, B.;  
gan gáí thrá, R.

<sup>27</sup> Tenías, L<sup>2</sup>; Tenias (perhaps  
Temas), B.; Témár, R.

<sup>28</sup> indríg, B.

<sup>29</sup> Dauí, L<sup>2</sup>.





10. Sixty years, without any grief, from Abraham to Partholón  
When he seized the fair Island three hundred years after the  
Deluge.
11. From Abraham's birth—that is known to me—to the passage  
of the Red Sea,  
Five hundred and two years exactly when Egypt's host was  
drowned.
12. At that time, verses say, Conann's Tower<sup>1</sup> was destroyed in  
the west;  
And Srú went eastward on a journey, out of Egypt to Scythia.
13. That was the middle of Ascades'<sup>2</sup> reign, the passage of the  
strong Red Sea.  
Two hundred years after him (was the) end of Lapades'<sup>3</sup>  
reign.
14. In Lapades' reign, conspicuous renown, Vesoges<sup>4</sup> brought  
the host,  
And a most numerous host came after him out of Scythia.
15. At that time, then, (was) the beginning of the might of the  
Burnt Paps:<sup>5</sup>  
At that time—how melodious is the order!—the Fir-Bolg<sup>6</sup>  
inhabited Ireland.
16. Eighty years afterwards Tutanés<sup>7</sup> was the king of the Earth:  
It is in his time that the Gael set up in the east, in the  
(Mæotic) Marshes.<sup>8</sup>
17. At that time, though I say it, the battle of Mag Tured<sup>9</sup> was  
fought.  
It is at that time, without a . . . lie, Trojan Troy was de-  
stroyed.
18. Thenias<sup>10</sup> was the name of the king who lived at the same  
time as David:  
Then did the king go into clay,<sup>11</sup> at the time of the dour Dar-  
cellus.<sup>12</sup>

<sup>1</sup> On Tory Island. See the *Four Masters*, ed. O'Donovan, A.M. 3066.

<sup>2</sup> Ascatadis, sixteenth king of Assyria, according to Eusebius.

<sup>3</sup> Lampridès, the 20th, rather than Lampares, the 22nd, king of Assyria.

<sup>4</sup> The Vexoris of Justin, *Hist.* i. 1. He is here confounded with Tanaus, king of Scythia, who extended his power to Egypt.

<sup>5</sup> *i.e.*, the Amazons: *Sarmatia . . . usque eò immanis atque atrox ut fœminæ etiam cum viris bella ineant; atque ut habiles sint natis*

*statim dextra aduritur mamma.* Pomp. Mela, iii. 4, 10.

<sup>6</sup> See the *Four Masters*, ed. O'Donovan, A.M. 3266.

<sup>7</sup> The Tautanes of Eusebius.

<sup>8</sup> *gaethlach* means "marsh"; the *Paludes Mæoticæ* are referred to.

<sup>9</sup> Near Coug, in the county of Mayo, O'Donovan, *Four Masters*, A.M. 3303.

<sup>10</sup> The Thinaios of Eusebius.

<sup>11</sup> *i.e.*, then was David buried.

<sup>12</sup> Dercilus rex Assyriorum regnante Davide. Euseb. Chron., fol. 34, 35, cited by O'Conor.

Book of  
Leinster,  
p. 131 a,  
line 8.

19. Darcellus bafllaith nafond dathríall<sup>1</sup> Solom athempoll:  
immedon flatha<sup>2</sup> indfir find tancatar Gædil inHerinn.<sup>3</sup>
20. Astiages abb cen fell daraigned Ierusalem:<sup>4</sup>  
tiugflaith Med,<sup>5</sup> maith ramolad,<sup>6</sup> icomflaith is Nabcodon.
21. Darcellus Solom nasleg icomamsir<sup>7</sup> is maic Miled:<sup>8</sup> 5  
cóic céta acht fiche dianeis<sup>9</sup> Nabcodon Astiages.
22. Sirna rí Temra<sup>10</sup> nator icomflaith is Nabcodon:  
and[sain]<sup>11</sup> fehta, fáth ngaile, cath Móna truim Trógaide.<sup>12</sup>
23. Tricha trichét osain ille<sup>13</sup> cotús flatha Ugaine:  
deired flatha Pers, blad inglicc, tossach flatha maico Pilip.<sup>14</sup> 10
24. Sesca tri chét inbliadan mibil oflaith aird Alaxandir  
corogenair<sup>15</sup> Macc maith Maire, ocus oflaith<sup>16</sup> Ugaine.
25. Secht mbliadna cethrachat cain ogein Crist bás Conchobair:  
adó trichat osein ille<sup>17</sup> cobás cróda Conaire.
26. Secht mbliadna cóicat cét cain obás Chonaire ceolaig 15  
issin Bruidin, borb ablad, co torchair Tuathal Techtmar.<sup>18</sup>
27. Da bliadain trichat iarsain iarmarbad in tuirc<sup>19</sup> Tuathail  
cobás Cuind Cetchathaig cain<sup>20</sup> issin tulaig<sup>21</sup> i Tuada-  
mair.<sup>22</sup>

<sup>1</sup> diartriall, B.

<sup>2</sup> flatha, L<sup>2</sup>.

<sup>3</sup> tangatar Goedil Erinn, B; tan-  
catar Gaidil Erinn, R.

<sup>4</sup> diaraireed Hierusalem, B.

<sup>5</sup> Met, L<sup>2</sup>.

<sup>6</sup> riamolad, B; ramolad, R.

<sup>7</sup> comamsir, B.

<sup>8</sup> mic Mile, L<sup>2</sup>.

<sup>9</sup> cóic cét aocht fichet dianes, B.

<sup>10</sup> Temrach, B.

<sup>11</sup> andsain, B.

<sup>12</sup> trom Troghaighi, L<sup>2</sup>.

<sup>13</sup> le, B.

<sup>14</sup> Pilib, B.

<sup>15</sup> corgenair, B.

<sup>16</sup> alaith, B.

<sup>17</sup> adho .xx. osein le, B.

<sup>18</sup> teachmar, L<sup>2</sup>.

<sup>19</sup> B omits in tuirc.

<sup>20</sup> cais, B.

<sup>21</sup> tiloigh, L<sup>2</sup>.

<sup>22</sup> Tuaith Amnais, B; Tuatham-  
nais, R.

19. Darcellus was prince of the lands when Solomon proceeded  
(to build) his temple.  
In the middle of the reign of the fair man came the Gael  
into Ireland.
20. Astyages<sup>1</sup> (was) abbot without guile, when Jerusalem was  
ruined:  
Last prince of the Medes—well was he praised—reigning  
along with Nabcodnosor.
21. Darcellus (and) Solomon of the spears were at the same time  
as Mil's Sons.<sup>2</sup>  
Five hundred save twenty (years) after them (were) Nab-  
codon<sup>3</sup> (and) Astyages.
22. Sirna,<sup>4</sup> king of Tara of the Towers, reigning along with  
Nabcodon:  
Then was fought—cause of valour—the battle of the heavy  
Bog of Trógaide.<sup>5</sup>
23. Three hundred and thirty years thence to the beginning of  
Ugain's<sup>6</sup> reign.  
(Was the) end of the Persians' kingdom—wise fame—the  
beginning of Philip's son's reign.
24. Three hundred and sixty goodly years from Alexander's lofty  
reign  
And from Ugaine's reign—until Mary's good Son was born.
25. Forty-seven fair years from Christ's Nativity was Concho-  
bar's death.  
Thirty-two from thence to the bloody death of Conaire.<sup>7</sup>
26. Fifty-seven years (and) a fair hundred from the death of  
musical Conaire  
In the Bruden<sup>8</sup>—cruel his fame—till Tuathal Techtmar<sup>9</sup> fell.
27. Thirty-two years thereafter, after the slaying of the prince  
Tuathal  
To the death of Conn the fair Hundred-battled, on the hill in  
Tuathamar.<sup>10</sup>

<sup>1</sup> King of Media, B.C. 595, according to the chronology of Herodotus.

<sup>2</sup> They came to Ireland, according to the *Four Masters*, A.M. 3500.

<sup>3</sup> Nebochadnezzar.

<sup>4</sup> King of Ireland, according to the *Four Masters*, A.M. 4020.

<sup>5</sup> Móin Trogaide was, according to O'Donovan, *Four Masters*, A.M. 4169, note <sup>m</sup>, probably situated in the east of the ancient Meath.

<sup>6</sup> A.M. 4567, according to the *Four Masters*.

<sup>7</sup> Slain at Bruden-dá-Derga, on the Dodder, near Dublin, A.M. 5160, according to the *Four Masters*.

<sup>8</sup> "hostel," cognate with O.N. *bräuð*, Eng. *bread*.

<sup>9</sup> Slain in A.D. 106 (*Four Masters*).

<sup>10</sup> According to the *Four Masters*, A.D. 137, in Tuath Amrois.

- Book of  
Leinster,  
p. 131 a,  
line 24.
28. A secht trichat iar Cund chrúaid co cath Muccrima<sup>1</sup>  
mongruaid  
itorcratar, mór aingal,<sup>2</sup> [Art,] Cian, Cormac is<sup>3</sup> Eogan.
29. Secht mblíadna cóicat cen chrád ochath Muccrima<sup>4</sup> nam-  
mál  
cotorchair<sup>5</sup> Find leo ciar fell dorennai<sup>6</sup> tri macc Uirgrem.<sup>6</sup> 5
30. Cóic bliadna cethorchat cain iarmarbad Find<sup>7</sup> ahAlmain  
co maidm Duib Chommair calma<sup>8</sup> lasna Collu cath-  
chalma.<sup>9</sup>
31. Cóic bliadna osein ille codiscor<sup>10</sup> Emna Mache,  
'saccthair [trichat],<sup>11</sup> derb lib, cobas Muridaig<sup>12</sup> Tírig.<sup>13</sup> 10
32. O bás Muridaig<sup>12</sup> Mide oc Dabull<sup>14</sup> nandondbile,  
cóica bliadan acht bliadain co tuttim Neill Noigiallaig.
33. Fiche bliadan for a secht oroscar[ad]<sup>15</sup> Niall rianert<sup>16</sup>  
co toracht Pátric, barr breg,<sup>17</sup> dochobair cland macc Miled.
34. Ocht mblíadna cóicat, derb dait,<sup>18</sup> osen co estecht Patraic,<sup>19</sup> 15  
ó bás Patraic,<sup>20</sup> comul ngle, trícha bliadan bás Brigte.
35. Fiche bliadne iarmbás Brigte cia cure ris nach lánchinte.<sup>21</sup>  
bás Tuathail Maelgairb<sup>22</sup> congráin bliadan rianestecht<sup>23</sup>  
Chíarain.
36. Certfiche<sup>24</sup> osen ille cocath Cuile Conaire :  
'sin bliadain sin, radit raind, bás Diarmata maice Cer- 20  
baill.
37. Trícha bliadne tri bliadni cóir osen dola iarma<sup>25</sup>  
cobas maice Fíedilmthi<sup>26</sup> inHí is coestecht Grigorii.<sup>27</sup>
38. Fíchi bliadan iarmbás hu[j]-Chuind<sup>28</sup> co cath Slebe Toad  
truim :  
and romarbad, mór in crech, Maelcoba galchét clerech.<sup>29</sup> 25

<sup>1</sup> mucrama, L<sup>2</sup> and B.<sup>2</sup> ingal, B ; amblad, R.<sup>3</sup> 7 (i.e. *ocus*), L<sup>2</sup>.<sup>4</sup> mucrama, B ; mucroma, R.<sup>5</sup> cotoracht, L<sup>2</sup>.<sup>6</sup> Uirgrend, L<sup>2</sup> ; Uirgrem, B. ;  
cotorchair Finn flait naglenn la tri  
macaib cruaid Cuirenn, R.<sup>7</sup> Fhind, L<sup>2</sup> ; Finn, B.<sup>8</sup> commaidin duib comair carnaig,  
B.<sup>9</sup> cathambra, L<sup>2</sup> ; ríasna Collaib  
cathcalmaib, B, R.<sup>10</sup> cocoscra, B.<sup>11</sup> isa .iiii. xxx., B.<sup>12</sup> Muiregaid, B.<sup>13</sup> tire, L<sup>2</sup>.<sup>14</sup> ie Toball, R.<sup>15</sup> oroscarad, B, R.<sup>16</sup> re nert, L<sup>2</sup>.<sup>17</sup> mbreg, B.<sup>18</sup> comblaid, B.<sup>19</sup> fpatraig,<sup>2</sup> L.<sup>20</sup> fpatraic, L<sup>2</sup>.<sup>21</sup> cia cure ris naccínnte, B.<sup>22</sup> maoilgairb, L<sup>2</sup>.<sup>23</sup> iarnetsecht, B.<sup>24</sup> xx. bliadne, B.<sup>25</sup> .i. iarsin ; B. has ohein coir  
dola iarma.<sup>26</sup> .i. Coluim cille. Fedhlimigh, L<sup>2</sup>.<sup>27</sup> Giurgi, B.<sup>28</sup> huaChuinn, L<sup>2</sup> ; huiChuinn, B.<sup>29</sup> Maelcoba gall. cét clerech, B.

28. Thirty-seven after hard Conn to the battle of red-maned Muccrima,<sup>1</sup> wherein fell—great their valour—Art, Cian, Cormac, and Eogan.
29. Fifty-seven years, without pain, from the battle of Muccrima of the nobles till Find<sup>2</sup> fell by them, though it was treachery, by the spearpoints of Urgriu's three sons.
30. Forty-five fair years after Find's death out of Almu to the valiant rout of Dub Commar by the battle-valiant Collas.<sup>3</sup>
31. Five years from thence to the destruction of Emain Macho,<sup>4</sup> and thirty-four, be ye sure, to Muridach Tirech's death.<sup>5</sup>
32. From the death of Muridach of Meath, at Daball<sup>6</sup> of the brown old trees, (there were) fifty years save a year to the fall of Niall the Nine-hostaged.<sup>7</sup>
33. A score of years and seven since Niall was parted from his strength till Patrick came, crown of Bregia, to help the children of Mil's sons.
34. Fifty-eight years, be thou sure, from that to Patrick's obit. From Patrick's death, bright fulfilment, Brigit's death was thirty years.
35. Twenty years after Brigit's death, if thou puttest a tale that is not fully settled, Tuathal Maelgarb's death with horror a year before Ciaran's obit.
35. Just a score from thence to the battle of Cúil Conaire: in that year, verses say, (was) the death of Diarmait, Cerball's son.
37. Thirty years (and) three years—it is right to go afterwards from that—to the death of Fedilmid's son in Hí,<sup>8</sup> and to Gregory's obit.<sup>9</sup>
38. Twenty years after Conn's descendant's death to the battle of heavy Sliab Toad. Therein was slain—great the prey—Maelcoba<sup>2</sup> with a valorous hundred of clerics.

<sup>1</sup> The battle of Magh Mucraimhe, A.D. 195 (*Four Masters*).

<sup>2</sup> Finn hua Baisgne was slain at Áth Brea, upon the Boyne, A.D. 283 (*Four Masters*).

<sup>3</sup> A.D. 322 (*Four Masters*).

<sup>4</sup> A.D. 331 (*Four Masters*).

<sup>5</sup> A.D. 356 (*Four Masters*).

<sup>6</sup> The ancient name of the river Blackwater in the counties of Tyrone and Armagh.

<sup>7</sup> A.D. 405 (*Four Masters*).

<sup>8</sup> i.e., the death of S. Columba in Iona, A.D. 592 (*Four Masters*).

<sup>9</sup> March 12, 604: "Therefore," says Dr. Todd (*St. Patrick*, p. 396), "the advent of Patrick, according to Gilla Caemhain, must be dated 442" (rectius 443), ten (rectius nine) years after pope Celestine's death, 26 July, 432.

<sup>10</sup> A.D. 610 (*Four Masters*).

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Leinster,  
p. 131 a,  
line 48.

39. *Bliadan* arfichet fil uad comaidm catha Raith<sup>1</sup> roruaid<sup>2</sup>  
eisteht Mochutu, leim<sup>3</sup> nglan, bás Failbe Flaínn<sup>4</sup> flaith  
Muman.<sup>5</sup>
40. Fichi acóic osain, iscéil grind<sup>6</sup> cosinmortlaith dar<sup>7</sup>  
Herind,  
diambath<sup>8</sup> Diarmait, Blaithmac<sup>9</sup> bán, Fechin<sup>10</sup> ocus Ailerán.<sup>5</sup>
41. Cóic bliadna coicat, guím ngle, cocath narmach nAl-  
maine:<sup>11</sup>  
and dorochair Conall Mend ocus Fergal flaith Herend.
42. Secht mbliadna 'sa deich derbaig<sup>12</sup> anall omarbad Fergail  
[p. 131 b.] co cath Uchbad imbith Bran<sup>13</sup> itorchair<sup>14</sup> Aed  
Mend macc Colgan.<sup>10</sup>
43. Ó chath Uchbad, mor inbét, secht mbliadna, ní himarbréc,  
bás Aed[a] Alláin congail and robith iSeredmaig.<sup>15</sup>
44. Fichi bliadan, ni blad bán, odorochair Aed Allán<sup>16</sup>  
cobás rí Mide bethaig<sup>17</sup> Domnaill Mide mórcreachaig.
45. Cethorcha is bliadan, ciatber, obás Domnaill Dromma Den  
cotabairt Cenandsa cenchath do Cholam cille cheolach.<sup>18</sup> 15
46. Cethorcha bliadan acht bliadain osein, isréil inriagail,<sup>19</sup>  
badud Turges, marbad Néill iséc Feidilmthe<sup>20</sup> fortréin.
47. Tricha bliadan da bliadain ó bás Neill Kalle chliaraig  
co tres Mugna, mór in cath, imbith Cormac is Chellach.<sup>21</sup>
48. Ocht mbliadna iarsin cobás Flaínd dargiallsat Gædil<sup>22</sup>  
is Gaill:  
trí bliadna iarnéc Flaínd fáil bás Néill maice [A]eda<sup>20</sup>  
imslain.
49. Romarbtha malle raNíall<sup>23</sup> Conchobar, Flaithbertach fial,  
Mælmithig, Mælmairc inmál ocus Aed macc Eochocan.<sup>24</sup>
50. Fiche bliadan acóic cen chair óbás hú[i]Neill<sup>25</sup> Noigiallaig  
bás Dondchada Mide<sup>26</sup> maill,<sup>27</sup> senathair maith Mælsech-  
lainn. 25

<sup>1</sup> uaid comaidin catha Roith, B.

<sup>2</sup> roruagh, L<sup>2</sup>.

<sup>3</sup> etsecht Mochuta cem, B.

<sup>4</sup> Falbi flann, B.

<sup>5</sup> Mudhan, L<sup>2</sup>.

<sup>6</sup> oshein scel ngrind, B.

<sup>7</sup> tar, B.

<sup>8</sup> diatbath, B.

<sup>9</sup> Blathmac, L<sup>2</sup>.

<sup>10</sup> Fechín, L<sup>2</sup>; Fechen, B.

<sup>11</sup> osein cocath Almune, B.

<sup>12</sup> derbaid, B.

<sup>13</sup> imrum nglan, L<sup>2</sup>.

<sup>14</sup> itoracht, L<sup>2</sup>.

<sup>15</sup> bás Aeda Allain cenail isin cath  
isSeredmaig, B.

<sup>16</sup> Ollan, B.

<sup>17</sup> line lethain, B.

<sup>18</sup> B omits this quatrain.

<sup>19</sup> ariaghail, L<sup>2</sup>; isriagail, B.

<sup>20</sup> Fedhlimidh, L<sup>2</sup>; marbad Tur-  
ges, badud Neill, etsecht Fedilmdi,  
B. 30

<sup>21</sup> imCormac (i. mac Culemain)  
isim Cellach, B.

<sup>22</sup> diargiallsat Goidel, B.

<sup>23</sup> maille riNíall, B.

<sup>24</sup> Eoganair, B.

<sup>25</sup> uibh Nell, L<sup>2</sup>.

<sup>26</sup> B. omits.

<sup>27</sup> maille, L<sup>1</sup>; maóill, L<sup>2</sup>.

39. Twenty-one years there are from him to the full-red rout of the battle of Rath,<sup>1</sup> Mochutu's obit<sup>2</sup>—a pure leap—the death of Failbe Flann, prince of Munster.<sup>3</sup>
40. Twenty-five from that—it is a pleasant tale—to the mortality over Ireland,  
Whereof died Diarmait, fair Blaithmac, Fechín, and Aile-rán.<sup>4</sup>
41. Fifty-five years to the armed battle of Almain: therein fell Conall the Dumb and Fergal, prince of Ireland.<sup>5</sup>
42. Seven years and ten, be sure, down from the killing of Fergal to the battle of Uchba,<sup>6</sup> wherein Bran was slain and Aed the Dumb, son of Colgan, fell.
43. From the battle of Uchba—great the deed—seven years, no falsehood, the death of Aed Allán: there was he slain, in Seredmag.<sup>7</sup>
44. Twenty years—no fair fame—since Aed Allán fell to the death of Meath's hospitable king, the mighty-foraying Domnall of Meath.<sup>8</sup>
45. Forty-one years, though I say it, from the death of Domnall of Druimm Den to the donation of Kells without a battle to musical Columb-Cille.
46. Forty years save a year from that—clear is the rule—were Thorgisl's drowning,<sup>9</sup> Níall's killing,<sup>10</sup> and mighty Fedilmid's death.
47. Thirty years and two years from the death of trainful Níall of Calle to the fight of Mugna, great the battle, wherein Cormac and Cellach were slain.
48. Eight years after that to the death of Fland,<sup>11</sup> to whom Gael and foreigners gave hostages: three years after the death of Fland of Fál the death of Níall, son of very sound Aed.<sup>12</sup>
49. Along with Níall were slain Conchobar, generous Flaithbertach, Maelmithig, Maelmaire the nobleman, and Aed, son of Eochocan.
50. Twenty-five years, without question, from the death of Nine-hostaged Níall's descendant was the death of tardy Donnachad of Meath, Maelsechlainn's good grandfather.

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<sup>1</sup> The battle of Magh-rath (Moirs), A.D. 634 (*Four Masters*).

<sup>2</sup> A.D. 636 (*Four Masters*).

<sup>3</sup> A.D. 633 (*Four Masters*).

<sup>4</sup> A.D. 664 (*Four Masters*).

<sup>5</sup> A.D. 718 (*Four Masters*).

<sup>6</sup> A.D. 733 (*Four Masters*).

<sup>7</sup> *Cath Maighe Scirigh* i. Cenandus, A.D. 738 (*Four Masters*).

<sup>8</sup> A.D. 758 (*Four Masters*).

<sup>9</sup> A.D. 843 (*Four Masters*).

<sup>10</sup> A.D. 844 (*Four Masters*).

<sup>11</sup> A.D. 914 (*Four Masters*).

<sup>12</sup> Níall Blackknee, son of Aed Grayhair, slain by the foreigners in battle near Dublin, A.D. 917 (*Four Masters*).

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Leinster,  
p. 131 b,  
line 21.

51. *Tricha*<sup>1</sup> *blíadan tri blíadna* ó bás ardríg naniarla  
cobás Ragnaill<sup>2</sup> cosinrath tall itedmair na Temrach.<sup>3</sup>
52. Certfíchi *blíadan cenbrath* ó maidm toracht glan<sup>4</sup> Tem-  
rach  
cosincath in Glind Mámma imbátar cind chnesbána. 5
53. Cethri *blíadna* osen ille curchured cath na Craibe<sup>5</sup>  
o chath na Craibe 'sadeich cobás Briain maicc Cennétich.
54. Núi mblíadna iarmbás Briain éc maicc Domnaill<sup>6</sup> ina-  
dáid  
adó cethorcha, ceim nglan, osain bás Dondchaid Muman. 10
55. Dabliadain, ní bréc ingliaid,<sup>7</sup> o éc Dondchaid<sup>8</sup> maicc Briain  
cath Saxan, seol nglaine, itorchair rí Lochlainne.<sup>9</sup>
56. Cóic *blíadna* osen ille cosin mblíadainse innosse,<sup>10</sup>  
sechtmad uathaid, slicht sádal,<sup>11</sup> for Enair rahannalad.<sup>12</sup>  
Annalad. 15
57. Adó secht nideich air mile ogein Crist cia chomríme,  
cosin mblíadain seo ciatber itorchair Diarmait durgen.<sup>13</sup>
58. A Christ, agrian oscach<sup>14</sup> gurt airchis dom anmain im-  
churp<sup>15</sup>  
niropseng dothairbirt dam budirdaire<sup>16</sup> lem th'annalad. 20  
Annalad.

<sup>1</sup> Ill., L<sup>2</sup>.

<sup>2</sup> Regnaill, B.

<sup>3</sup> Here L<sup>2</sup> ends with the following note: Ataim idir anmuin 7 imtechd 7 gotucadh dia incomairle coir dam. ("I am between staying and going; and may God give me the just counsel.")

<sup>4</sup> We should perhaps read *glan*, "shoulder," and I have translated accordingly. B. has comaidm torachtach Temrach.

<sup>5</sup> osin ale corogniad cath na Croebe, B.

<sup>6</sup> i. Maelsechnaill, B.

<sup>7</sup> ni bec ingliaid, B.

<sup>8</sup> obas Donnada, B.

<sup>9</sup> i. Amlaim, B. = Ólaf, son of Harald.

<sup>10</sup> cosin *blíadain* itaimne, B.

<sup>11</sup> ard ablad, B.

<sup>12</sup> rath annalad, S.; ria ana labrad, B.

<sup>13</sup> Over *Diarmait* B. has the gloss i. mac mail na mbo.

<sup>14</sup> huas, B.

<sup>15</sup> domeurp, B.

<sup>16</sup> bid airdaire, B.



51. Thirty years and three years from the death of the overking  
of the earls  
To the death of Ragnall with the grace, there in the  
pestilence of Tara.<sup>1</sup>
52. Just a score of years, without guile, from the rout that  
reached Tara's shoulder  
To the battle in Glenn Mámma,<sup>2</sup> wherein were white-  
skinned heads.
53. Four years from that till the battle of the Branch was fought ;<sup>3</sup>  
From the battle of the Branch it is ten (years) to the death  
of Brian, son of Cennétig.<sup>4</sup>
54. Nine years after Brian's death was the perishing of Domnall's  
son<sup>5</sup> after him :  
Forty-two years — a fair step — from that was Donnchad  
of Munster's death.<sup>6</sup>
55. Two years — no lie in the contest — from the perishing of Donn-  
chad, son of Brian,  
Was the Saxons' battle<sup>7</sup> — course of purity ! — wherein fell  
Norway's king.<sup>8</sup>
56. Five years from that forward to this year now :  
The seventh (day of the lunar month) — an easy track —  
on (the first of) January the grace of annals.

Annals.

57. Seventy-two and a thousand (years) from Christ's Nativity,  
if thou computest to this year, though I say it, in which  
fell hard-mouthed Diarmait.
58. O Christ, O Sun over every field ! take pity on my soul in  
my body !  
Let not Thy deliverance be slender to me ; through me  
Thy annals will be famous.

<sup>1</sup> i.e., the battle of Tara, fought  
A.D. 978, according to the *Four  
Masters*).

<sup>2</sup> A.D. 998 (*Four Masters*).

<sup>3</sup> i.e., Cath Craeibhe-Tulcha,  
A.D. 1003 (*Four Masters*).

<sup>4</sup> At the battle of Clontarf, A.D.  
1013 (*Four Masters*), rectius 1014.

<sup>5</sup> i.e., Maelsechlainn Mór, A.D.  
1022.

<sup>6</sup> A.D. 1064 (*Four Masters*).

<sup>7</sup> The battle of Stamford Bridge,  
A.D. 1066.

<sup>8</sup> Harold.

## XX. LISTS OF S. PATRICK'S SUCCESSORS IN THE SEE OF ARMAGH.

(Book of Leinster, p. 42, col. c.)

## Comarbada Pátraic.

Patraic .l.iiii. othuidecht Pátraic in Herinn co cistecht.	
Sechnall macc Restituit .xiii.	5
Sen-Pátraic .ii.	
Benen macc Sescnen .x.	
Iárlathe macc Trena o Chluain Fiacla .xiii.	
Cormac .xii. primus abbas de chlaínd Chernaig.	
Dubthach .xiii.	10
Ailíll .xiii. primus.	
Ailíll .x. secundus. Ó Druim Chád in Huib Bressail donda Ailíll.	
Duach .xii. de Huib Turtri.	
Fiachra .x. macc Colmain maicc Eogain ahEnuch Senmáil.	15
Feidilmid .xu. hua Faelain oDomnuch Nemand.	
Caurlan .iiii. O Domnuch maicc Hu-garba d'Uib Níallain.	
Eochaid macc Diarmata .iii. oDomnuch Rígdruing.	
Senach Garb .xiii. o Chlain hui maicc Gricci <sup>1</sup> de Uib Niallín .i. gobai ingraid o Chill Móir.	20
Macc Laisre .xiii.	
Tommine .lxxxiii.	
Segini .xxiii. macc Bresail o Achud Chlaidib.	
Forannan .i.	
Fland Febla .xxvii. macc Scanlain hui Fíngin.	25
Suibne .xii. macc Crunnmæl maicc Ronain d'Uib Níalláin.	
Congus .xx. scribuid, unde "torad penne Congusa" .i. hua Dasluaiga (.i. mensa) maicc Ainmereich a Cuil Athgoirt.	
Céle Petair .viii. oDruim Chetna in Huib Bresail.	
Fer dá chrích .x.	30
Cudinisc macc Concais hui Chathbath maicc Echach.	
Dubdalethe macc Sinaig .xiii.	
Airectach (.i. bládna) hua Faeláin d'Uib Bresail.	
Fænnclach .iii. macc Moenaig Mannacta. Ise docer la Dubdalethi ocRus Bodba, unde dicitur	35
Fændelach aness, isé aless teclaim sluaig.	
Dubdalethi macc Sinaig dofail <sup>2</sup> corigaib atúaid.	

<sup>1</sup> Sic, leg. o Chluain maicc hui Grecci ? | <sup>2</sup> Facs. dosail.

## PATRICK'S SUCCESSORS.

Patrick, 58 (years) from Patrick's coming into Ireland to (his) obit.

Sechnall, son of Restitut, 13.

Old-Patrick, 2.

Benén, son of Sescnén, 2.

Iarlathe, son of Trén, of Cluain Fiacla, 14.

Cormac, 12: first (of his name) abbot of Clann Chernaig.

Dubthach, 13.

Ailill, 13: first (of his name).

Ailill, 10: second (of his name). Of Druimm Cád in Húi Bressail were the two Ailills.

Duach, 12: of Húi Turtri.

Fiachra, 10: son of Colmán, son of Eogan, from Enach Sen-máil.

Feidilmid, 15: grandson of Faelán, of Domnach Nemand.

Caurlan, 4: from Domnach Maccu-Garba: of Húi Niallái.

Eochaid, son of Diarmait, 3: from Domnach Rígdruing.

Senach the Rough, 13: from Cluain maccu-Grecci of Húi Niallái, i.e., the smith in orders, of Cél Mór.

Macc Laisre, 18.

Tommíne, 83.

Segíne, 84: son of Bresal, of Achad Claidib ('Sword-field').

Forannan, 1.

Fland Febla, 27: son of Scanlan, descendant of Fingin.

Suibne, 12: son of Crunnmael, son of Rónán: of Húi Niallái.

Congus, 20: a scribe. Whence (the proverb) 'the fruit of Congus' pen': grandson of Dosluaig [?], son of Ainmere, from Cníl Aithgoirt.

Céle-petair,<sup>1</sup> 8: of Druimm Cetna, in Húi Bresail.

Fer-dá-chrích, 10.

Cú-dinisc, son of Concas, descendant of Cathbath, son of Echaid.

Dubdalethe, son of Sinach, 18.

Airechtach, one year: grandson of Faelán, of Húi Bresail.

Faennelach, 3: son of Maenach Mannacta. It is he that fell by Dubdalethe at Ross Bodba, whence is said:

Faendelach from the south, it is his advantage  
to gather a host.

Dubdalethe, son of Sinach, is present  
with kings from the north.

<sup>1</sup> i.e., servant of S. Peter.

| <sup>2</sup> i.e., "man of two districts."

Book of Leinster, p. 42 c, line 4 from bottom.	Condmach .xiii. macc Duib dalethi. Isesin in macc indiaid aathar, ut prophetavit Bec macc De. [col. d.] Artrí .ii. ISé rachoid martra ó Eogan <i>ocus</i> ó Niall <i>ocus</i> ó Suibni macc Sarnig.	
	Eogan Manistrech .iiii. Eogan macc Aubthig, comarba Pá- 5 traic <i>ocus</i> Finniain <i>ocus</i> Buite. Anmchara Neill Glunduib.	
	Trí aircinnig sunna ragabsat abdaine arecin nach ármiter inoffriund .i. Fland Rói macc Cummascaig, [ ] macc Concho- bair, roeig assincharpat, et Gormgal macc Indnataig.	
	Forannan .xvii. macc Murgili. Murgel nomen matris eius. 10	
	Dermait .iiii. hua Tigernain. IShe darratad intanart etir na gæ <sup>1</sup> ac croiss Ardachaid <i>ocus</i> intimaire lossa <i>ocus</i> niro- rathcha corolobsat armet . . . .	
	Fethgna .xxii. .i. Seiginech <sup>2</sup> macc Nectain de claind Echdach.	
	Ainmere hua Faelain .i. bládan .iii. rigi Húa Niallain <i>ocus</i> 15 sacerdoti Aird Macha.	
	Mæl-coba .ii. bládain macc Crundmael, de muntir Cilli Moire.	
	Cathassach macc Rabartaig húi Moineach de chlaind <sup>3</sup> Suibni. Marb 'na ailithre.	20
	Mælbrigti macc Tornain .xxxiii. comarba Patraic <i>ocus</i> Co- luim cille <i>ocus</i> Brigti dona Hoeb . . . .	
	Ioseph .ix. macc Fathaig . . . congelta di Dál Riatta.	
	Mælpátraic .i. bládan macc (Mælituile <sup>4</sup> ).	
	Cathassach .xx. macc Mæliduin <sup>5</sup> húi C . . . .	25
	Muridach macc Fergusa . . . . macc Indasluga . .	
	Dubdalethi macc Cellaich .xxxiii. Deolait ingen Mælituli <sup>6</sup>	
	. . . . .	
	Murican .iii. macc Ciarac(ain) oBoith Domnaig.	
	Maelmaire .xix. macc Eochacain.	30
	Amalgaid .xxix.	
	Dubdalethi .xii.	
	Cummascach .iii. <sup>7</sup>	
	Domnall .xiii.	
	Cellach.	35
	Mælmædach húa Morgair.	

<sup>1</sup> Facs. gæ.<sup>2</sup> Dr. Todd (*St. Patrick*, p. 182),  
reads Figlech.<sup>3</sup> Sic, Todd; facs. mbinaich deth  
[ . 6 ] (!)<sup>4</sup> Sic, Todd.<sup>5</sup> Doligen [?], Todd.<sup>6</sup> Facs. Meliculi.<sup>7</sup> Facs. m. (*i.e.*, macc).

Condmach, 14: son of Dubdálethe. That is, the son after his father, as Becc macc Dé prophesied.

Artrí, 2. It is he that underwent martyrdom from Eogan and from Níall and from Subne, son of Sarnech.

Eogan of Manistir. 7: Eogan, son of Anbthech, successor of Patrick and of Finnian and of Buite. Soul-friend<sup>1</sup> of Níall Black-knee.

Three managers of church-lands here, who took the abbacy perforce, are not mentioned at mass, to wit, Fland Rói, son of Cummascach, [ ] son of Conchobar, who screamed out of the chariot; and Gormgal, son of Indnatach.

Forannan, 17: son of Murgel: Murgel was his mother's name.

Dérmait, 14: grandson of Tigernán. It is he for whom was put the sheet between the spears at the Cross of Ardagh and the Ridge of Leeks, and not . . . so that they rotted by the greatness . . .

Fethgna, 22: that is, Seiginech, son of Nechtan, of Clann Echdach.

Ainmere, grandson of Faelán, one year: . . .: kingship of Húi Níalláin and priesthood of Armagh.

Mael-coba, two years: son of Crundmael: of the community of Cell Mór.

Cathassach, son of Robartach, grandson of Moinach, of the Clann Suibni. He died in pilgrimage . . .

Maelbrigte, son of Tornán, 33: a successor of Patrick and of Colombille and of Brigit, of the Húi . . .

Joseph, 9: son of Fathach . . . of Dalriada.

Maelpátraic, one year: son of Maeltuile.

Cathassach, son of Maelduin, grandson of . . .

Muridach, son of Fergus . . . son of the Da-slua.

Dubdálethe, son of Cellach, 33. Deolait, daughter of Mael-tuile . . .

Murican, 3: son of Ciaracan, of Both Domnaig.

Maelmaire, 19: son of Eochacan.

Amalgaid, 29.

Dubdálethe, 12.

Commascach, 3.

Domnall, 14.

Cellach.

Maelmaedach, grandson of Morgar.

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<sup>1</sup> i.e. spiritual director. Dr. Todd | Níall Glundub is a mistake for  
(*St. Patrick*, 181, note 3) says that | Níall Calne.

Book of  
Leinster,  
p. 42 d,  
line 6 from  
bottom.

Gilla Maic-Liac .i. macc ind fir dana.<sup>1</sup>  
INtepscop hua M(uredaig).  
Gilla Chomd(ed) . . .  
Tommaltach macc Ailella, maice Tairdelbaig húi Chonchobair.

### SECOND LIST OF S. PATRICK'S SUCCESSORS.

5

(*Lebar Brecc*, p. 220, col. 2, line 1.)

**D[o] chomorbaib Patraic inso.**

**Patraic centensumo uicesimo etatis sue quieuit.**

Sechnall .xiii.

Benen marc Sescnén, salmcetlaid Patraic, do Chianachta 10  
Glinde Gaimen, do síl Taidg maic Céin o Chaissil dó.

Hiarlaithi *macc* Loga .xiiii.

Corbmac .xu. annis.

Dubthach .xx. iiii.

**Fiachra .xx. annis.**

Cairellan .x. annis.

**Eochaid .x. annis.**

Senach annis .xv.

Maclaisre<sup>2</sup> .xiiii. annis.

Tomine .xxxu. annis.

Segine .xxui. annis.

Fland Febla macc Scannail .i. dalta Bercháin maicc Mícaín  
he .xxiii. annis.

Súibne insúi .xv. annis.

**Congus .xx. annis.**

Cele Petair .uiiii. annis.

Fer da crich .x. annis.

Foendelach .ui. annis.

Dub dalethi .xiii.

Oireachtach *uno anno.*

Cúdnisc .iiii. annis.

Condmach .xiii. annis.

Torbach uno anno.

Nuada .iii. annis.

**Macc Longsig .xiii.**

Artri duobus annis.

Eogan Mainistrech *macc* Búti meic Bronaig .uiii.

Forandan .xiii. annis.

Derma it .iiii. annis.

**Facs. data.**

<sup>2</sup> Facs. Maclaisse.

Gilla maic Liac, to wit, the son of the poet.  
 The bishop hua Muredaig (grandson of Muredach)  
 Gilla Chomded (the Lord's gillie)  
 Tommaltach, son of Ailill, son of Toirdelbach, grandson of  
 Conchobar.

---

Of Patrick's successors this :

Patrick rested in the hundred and twentieth year of his age.  
 Sechnall, thirteen (years).  
 Benén, son of Sescnen, Patrick's psalmsinger, of the Cianachta  
 of Glenn Gaimen, of the seed of Tadg, son of Cían, from Cashel  
 was he.  
 Iarlaithe, son of Lug, fourteen.  
 Cormac for fifteen years.  
 Dubthach, twenty.  
 Fiachra for twenty years.  
 Cairrellán for ten years.  
 Eochaid for ten years.  
 Senach for fifteen years.  
 Maclaisre for fourteen years.  
 Tomine for thirty-five years.  
 Segine for twenty-six years.  
 Fland Febla, son of Scannal, to wit, a pupil of Berchán, son  
 of Mícan (was) he ; for twenty-seven years.  
 Suibne the Sage, for fifteen years.  
 Congus for twenty years.  
 Céle-Petair for four years.  
 Fer-dá-crích for ten years.  
 Foendelach for six years.  
 Dub-dá-lethe, eighteen.  
 Oirechtach for one year.  
 Cú-dínisc for four years.  
 Condmach for thirteen years.  
 Torbach for one year.  
 Núada for three years.  
 Macc Longaig, thirteen.  
 Artri for two years.  
 Eogan of Manistir, son of Búti, son of Brónach, seven.  
 Forandan for fourteen years.  
 Dérmaid for four years.

Lebar Brecc, p. 220, col. 1, line 41.	Fethgna .xxu. annis. Ainmire uno anno. Cathussach .iiii. annis. Mælcaba .u. annis. Mælbrihte macc Dornain .xxx.ix. annis. Iosep annis .ix. Mælptraic anno uno. Cathassach .xx. annis. Muiredach macc Fergusa .ix. annis. Dub dalethi macc Cellaig .xxx.iii. Muirecan .iii. annis. Mælmuire .xiii. annis. Amalgaid .xx.ix. annis. Dub dalethi .ii. annis. Cummascach .iii. annis. Moelissu .xx.iii. annis. Domnall .uiii. annis. <sup>1</sup>	
		5
		10
		15

XXI. EXTRACTS FROM LISTS OF THE RELATIONS OF IRISH  
SAINTS.

(Book of Leinster, p. 372, col. 1, line 1.) 20

Ondbauin nó Gombauin doBretnaib mðthair Patraic ocus a  
choicsethar, nó Conches nó Cochmas a ainm.

[line 21.] Lupait siur Pátraic. Maicc maicc hú-Baird : Sech-  
nall, Nectain, Dabonna, Mogornan, Darióc, Ausaille, Crumthir 25

<sup>1</sup> There is a third list in Laud 610, fo. 115a, col. 3, published by Colgan (*Trias Th.* p. 292, with the addition of five names), and by Todd (*St. Patrick*, pp. 174, 175). It runs thus: Patraic Sechnall .ui. Senpatraic .x. Binén x. IArlaithe xuiii. Cormac .xu. Dubtach xui. Ailill xiii. Ailill .x. Duach . Fiachraig . Feidilmed xx. Cærlan x. Eochaig . Senach . Mac Laisre . Tominne xxxu. Segine xxuii. Flann Febla xxuii. Suibne xu. Congus xx. Cele Petair. [115 b. 3.] Do comarbaib Patraic. Fer da Crich .x. Foennelach iii. Dub da lethe xii. Airechtach .i. Cu dinisc .iiii. Cennmach .xiii. Torbach i. Nu-

adu .iii. Mac loingse .xiii. Artri .ii. Eogan Manistrech .uiii. Forannau .xiiij. Dermait .iiij. Fethgna xxij. Anmere .i. Cathassach .iiij. Mæleoba .ii. Mæl Brigde macc Tornan .xxxix. [fo. 116, col. 1] IOseph ix. Mælptraic .i. Cathassach xx. Muiredach ix. Dub da lethe mae Cellaig xxxiii. Murecan .iii. Mælmuire xix. Colgan (*Trias Thaum.* 292) prints this list, latinised, "ex Psalterio Casselensi," adding the following five names: "Amalgadius xxx. Dubdaletha xii. Cumascacius iii. Moelisa xxvii. Domnaldus." A fourth list, contained in the Yellow Book of Lecan, is also published by Todd (*St. Patrick*, p. 179).



Fethgna for twenty-five years.  
 Ainmire for one year.  
 Cathussach for four years.  
 Maelcaba for five years.  
 Maelbrigte, son of Dornan, for thirty-nine years.  
 Joseph for nine years.  
 Maelpátraic for one year.  
 Cathassach for twenty years.  
 Muiredach, son of Fergus, for nine years.  
 Dub-dá-lethe, son of Cellach, thirty-three.  
 Muirecán for three years.  
 Maclmuire for thirteen years.  
 Amalgaid for twenty-nine years.  
 Dub-dá-lethe for two years.  
 Cummascach for three years.  
 Maelissu for twenty-seven years.  
 Domnall for eight years.

Ondbainin or Gombainin<sup>1</sup> of Britain was mother of Patrick and of his five sisters. Or Concess or Cochmas was her name.

Lupait, Patrick's sister, the sons of the son of Hua-Baird, Sechnall, Nectain, Dabonna, Mogornan, Darioc, Ausaille, Pres-

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<sup>1</sup> Perhaps the true reading is *Gondbaum* ('battle-beam'), which Dr. Todd (*St. Patrick*, p. 354<sup>n</sup>.) thinks a Frankish, not a British, name. O. H. G. *gund* (bellum, pugna), O. Sax. *bóm, bám*.

Book of  
Leinster,  
p. 372,  
col. 1.

Lugnath. Darerca siur *Pátraic máthair* cóic *nepscoy* ndéc *ocus* da óg. *Epscoy* Mél, *Epscoy* Melcon, *Epscoy* Munis, Rioc Insi bó fiuni. *Crummaine* Lecua, Midnu, Mogenóc, Lomman Atha Truim, Luran Duanaire oDaire Lurain, Et Loorn o Chill Chunnu andis, Ciarau, Carantot, *Epscoy* Coluimb, Brenaind 5 Fine, *Epscoy* Mac-Caille, Brocan *ocus* Broccaid. Eicé *ocus* Lallóc o *Senlus* Iarmbadbgnu na di chaillig.

(Book of Lecan, p. 89\*.)

Oudbahun *nó* Gondbauin<sup>1</sup> do Bretnaib *máthair* Padraic *ocus* a choic seathrach .i. Lupait *ocus* Tigris *ocus* Darerca *ocus* Ri- 10 cend.<sup>2</sup> Alii dicunt Coincheas ainm a *máthar* *ocus* siur do Martain hi. *Nó cumad* Chochmais *ingen* Ochainis<sup>3</sup> a *máthair*.

## XXII. CHRONOLOGICAL TRACT IN THE LEBAR BRECC.

(Lebar Brecc, p. 220, col. 1.)

Debemus scire quo tempore Patricius sanctus episcopus 15 atque praeceptor maximus Scotorum inchoavit uenire ad Hiberniam praedicare et baptizare et mortuos suscitare et sanare omnes morbos et effugere omnes demones de Hibernia, et sanctificare et consecrare et ordinare et benedicere et decertare et consummare.<sup>4</sup> quia apostolus ait: 'Certamen bonum 20 certavi et cursum consum[m]avi' et reliqua.

Ba hi, tra, bliadan<sup>5</sup> tanic *Pátraic* dochum nErenn. *Níansa*: isintress bliadain .xxx. ar .cccc. oInchollugud isin nómad bliadain flatha Teothanes rig indomain, *ocus* isincetna bliadain epscopodi Xisti comorba Petair, *ocus* isin cethrumad 25 bliadain flatha Loegaire maicc Neill iTemair, *ocus* isin sescatmad bliadain a aise fodén. *Sesca* bliadan, tra, do icbaitised *ocus* ic forcetul ser nErenn, amal atbert Fiacc:

'Pritchais tri fichte<sup>6</sup> bliadan croich<sup>7</sup> Crist do thuathaib Féne' et reliqua. 30

IThe inso, tra, testas Heleráin for *Pátraic* intan tuccad táso *Pátraic* chuca<sup>8</sup> do Cluain hÍraid.

Ba mín, ba már mac Calpuirn,  
croeb fine fomess,  
nisboí nádcaith acht [       ]  
corisad aless. 35

<sup>1</sup> Gondbun, B. (i.e., Book of Ballymote), p. 249\*.

<sup>2</sup> One of the five sisters (Liamain?) is omitted.

<sup>3</sup> Ochmais, B.

<sup>4</sup> MS. cumsumare.

<sup>5</sup> Read, perhaps, Cia bliadan, tra, hi; as the following sentence requires an interrogative pronoun here.

<sup>6</sup> MS. lx.

<sup>7</sup> MS. crochi.

<sup>8</sup> Read chucci (to him)?

byter Lugnath, Darerca Patrick's sister, mother of fifteen bishops and of two virgins: bishop Mél, bishop Melcon, bishop Munis, Ríóc of Bophin Island, Crummíne of Lecna, Midnu, Mo-genóc, Lomman of Trim, Luran the Singer of Daire Lurain; and Lórn of Cell Channu in the south, Ciaran, Carantot, bishop Columb, Brenainn Fine, bishop Mac-caille, Brocan and Broccaid. The two nuns were Eiche and Lallóc, of Senless Iarmbadgna.

Ondbahun or Gondbaun of Britain was mother of Patrick and of his five sisters, namely, Lupait and Tigris and Darerca and Ricend. Others say that Concess was his mother's name and that she was a sister of Martin's. Or may be Cochmais daughter of Ochaines was his mother.

We ought to know at what time Patrick, the holy bishop and greatest teacher of the Irish, began to come to Ireland to preach and baptize, and raise the dead and heal all diseases, and to put to flight all demons from Ireland, and to sanctify and consecrate and ordain and confirm, and to fight and finish; because the Apostle saith, "I have fought a good fight, and I have finished my course," &c.

In what year, then, did Patrick come to Ireland? Not hard (to say): in the 433rd year from the Incarnation, in the ninth year of the reign of Theodosius, king of the world, and in the first year of the episcopate of Sixtus,<sup>1</sup> successor of Peter, and in the fourth year of the reign of Lóegaire, son of Níall, in Tara, and in the sixtieth year of his own age. Sixty years, then, was he baptizing and teaching the men of Ireland. As Fiacc said:<sup>2</sup>

"He preached for threescore years Christ's Cross to the tribes of the Féni," and so forth.

This is Eleran's testimony as to Patrick, when news of Patrick was brought to them to Clonard:—

Calpurn's son was meek, was great:

A vine-branch under fruit:

Nought had he that he did not spend save . . .

So that he might be in need.

<sup>1</sup> "That is," says Petrie (*History and Antiquities of Tara Hill*, p. 75, note 3) "in the first year of Pope Sixtus III., who succeeded Celestine on the 10th of August, 432."

<sup>2</sup> *Supra*, p. 408, l. 12.

Lebar  
Brecc,  
p. 220,  
col. 1.

Secht cóicait sanct sruthescop  
rohordne in cád,  
immtri cét crumther nóg  
forsa formaig grad.

Tri cét aggitrech roscrib,  
ba bil líd alám,  
secht cét céll cain conacaib  
dosnócaib dolár.

5

Roforbanastar, tra, Patraic arith mbuada isin fichatmad  
bliadain for cét a áisse .i. imbliadain uii. xx. for<sup>1</sup> kalaind 10  
Enair for áine, ocus cet bliadan for bisexa: hi<sup>2</sup> xui. immorro  
kalne Apreil nabliadne sin for cetain ocus xiii. furri. Isann  
dorala etsecht Patraic maicc Alpuirn .i. isindechmad bliadain  
flatha Lúgdach maicc Loegaire, ocus isin nomád bliadain déc  
abbdaine Cormaic comorba Patraic, ocus ise sin cetna abb 15  
dochoid icatháir Patraic, ocus isitress bliadain flatha Echach  
maicc Ængusa rig Caissil ocus flatha Fiachna Luind maicc  
Coelbaid rig Dálnaraide ocus flatha Maine maicc Cerbaill rig  
Uisnig ocus Dómangoirt maicc Fergusa rig Alban ocus Fraech  
maicc Findchuda rig Laigen ocus Duach Tenga-huma rig Con- 20  
nacht ocus Muircertaig maicc Erca rig Aillinn ocus Coirill maicc  
Muredaig Munding rig Ulad. ITeat sin robtar frechnairec  
etsecht Patraic amal atfiadat liubair ocus eolaig.

Trí bliadna trichat didiu obás Patraic cobás mBrigte isin  
sechtmogatmad bliadain ahaise. Inoen bliadain tru bás Brigte 25  
ocus in cetna Ailill abb Aird Macha.

Se bliadna trichat óbás Brigte co cath Cúile Drémni.

Coic bliadna trichat o cath Cula Drémni co bás Coluim cille  
.i. isin lxxui. a áise.

Teora bliadna cethorchat obás Coluim Cille co cath Muige 30  
Rath.

Cóic bliadna fichet o chath Muige Rath cosin mbuidechair  
dianérbailt Diarnait ocus Blathmac da mac Æda Slaine.

<sup>1</sup> This seems superfluous.

| <sup>2</sup> Read in (the)?

Seven fifties of saintly aged bishops  
 The holy one ordained,  
 With three hundred virginal elders,  
 On whom rank increased.  
 Three hundred alphabets he wrote,  
 Good was the hue of his hands ;  
 Seven hundred fair churches he erected :  
 He raised them from the ground.

Now, Patrick completed his victorious course in the hundred and twentieth year of his age, that is, in the twenty-seventh year,<sup>1</sup> the calends of January (falling) on a Friday and the first year after the bisextile : the sixteenth, moreover, of the calends of April of that year was on a Wednesday, and the thirteenth (of the lunar month) was thereon.<sup>2</sup> Then came to pass the obit of Patrick, son of Alpurn, namely, in the tenth year of the reign of Lugaid, son of Loegaire, and in the nineteenth year of the abbacy of Cormac, Patrick's successor. And that is the first abbot who went into Patrick's chair. And it is in the third year of the reign of Echaid, son of Oengus king of Cashel, and of the reign of Fiachna the Harsh, son of Coelbad, king of Dálaraide, and of the reign of Maine, son of Cerball, king of Uisnech, and of Domangort, son of Fergus, king of Scotland, and of Fraech, son of Finchad, king of Leinster, and of Dua Brazen-tongue, king of Connaught, and of Muirchertach, son of Erc, king of Aillinn, and of Cairell, son of Muredach Red-neck, king of Ulster. Those are they who were present at Patrick's death, as books and sages declare.

Thirty-three years, then, from Patrick's death to Brigit's death in the seventieth year of her age. In one year, now, was Brigit's death and [that of] the first Ailill, abbot of Armagh.

Thirty-six years from Brigit's death to the battle of Cúil Dremne.

Thirty-five years from the battle of Cúil Dremne to Colombcille's death, to wit, in the seventy-sixth of his age.

Forty-three years from Colombcille's death to the battle of Moira.

Twenty-five years from the battle of Moira to the Yellow Plague, whereof died Diarmait and Blathmac, two sons of Aed of Slane.

<sup>1</sup> "of the solar cycle," Petrie.

<sup>2</sup> Petrie says that, according to Sir W. R. Hamilton, all these astronomical definitions agree with the

year 493, except 27 for the solar cycle, which, to agree with the calends of January on Friday, should be 26.

Lebar  
Brecc,  
p. 220,  
col. 1,  
line 41.

*Cóic bliadna fichet ón buidechair corusmaith Finachta macc Moli-dúin maicc Æda (.i. Slaine) inborime do Moling.*

*Teora bliadna trichat orusmaith inbóirime co cath Almaine itorchair Fergal mac Mólidúin.*

*Se bliadna déc ochath Almaine co cath Uchbuid. 5*

*Cethorcha bliadna ochath Uchbaid cobás Néill Frassaig maicc Fergaile.*

*Cóic bliadna cóicat obás Neill Frassaig cohéc Conchobair maicc Dondchada ocus Artrí comorbai Patraic. Ocus didiu isin-aimsirsin dochotar buaid martra, id est Ciprianus et Cornilius. 10*

*Fiche bliadna, tra, on sechtmad ingréim cogabáil Erenn do Chormac hu Cuind isintresbliadain flatha Proibí immperatoris.*

*Cóic bliadna fichet iarsin innómad ingréim sub Dioclitiano principe.*

*Secht mbliadna iarsin tercomrac senaid Nece .i. ocht nard- 15 epscuip déc ar tri cétaib isindáilsin.*

*Tricha bliadna iarsin cohetsecht Anntóin Manaig.*

*Secht mbliadna déc iarsin cobás Heláir epscuip Pictaue.*

*Secht mbliadna iarsin coetsecht nÁmbróis.*

*Noi mbliadna déc iarsin cohetsecht Mártain. 20*

*Da bliadain iarsin cogabál epscopote doAugustín in Hipóne inÁfraic.*

*Cóic bliadna fichet iarsin cobás Augustín.*

*Dech mbliadna obas Augustín corofóided Palladius a papa Celestino cososcéla lais doPatraic dia procept do Scotuib. Issi 25 indsin inoenmad bliadan ar .cccc. ochroich Crist. Mad othóss domain, it dábliadain trichat ar sé cétaib ar cóic míle.*

*ISinbliadain iarsin dodechaid Patraic doprocept dochum nErenn. Equus ocus Ualerianus da immper nabliadne sin. ISinbliadain sin ros(uc) Xistis aircindecht Róma indegaid 30 Calistíne. IShi insin cethramad bliadan flatha Loegaire maicc Néill iTemair. Bahesside intres ríg déc rofallnastar Eirinn hoaimsir na cóic rig naurdorc rorandsat Eirinn etarru hi cóic, id est, Conchobar, Ailíll, Coirpre, Eochu, Curi. Ala bliadan ar tri cétaib insin<sup>1</sup> ho croich Crist, ocus tres bliadan trichat 35 ar sé cétaib ar cóic míle othús domain.*

*Finit. Amen.*

<sup>1</sup> MS. iarsin.

Twenty-five years from the Yellow Plague till Finnachta, s6n of Maelduin, son of Aed (i.e., of Sl6ne), remitted the Tribute to Moling.

Thirty-three years from (the time) he remitted the Tribute to the battle of Almain, wherein fell Fergal, son of Maelduin.

Sixteen years from the battle of Almain to the battle of Uchbad.

Forty years from the battle of Uchbad to the death of Níall the Showery, son of Fergal.

Fifty-two years from the death of Níall the Showery to the death of Conchobar, son of Donnchad, and of Artrí, a successor of Patrick. And, moreover, at that time Cyprianus and Cornelius underwent victorious martyrdom.

Twenty years, then, from the seventh persecution to the taking of Ireland by Cormac, son of Conn, in the third year of Probus the Emperor.

Twenty-five years after that was the ninth persecution under Diocletian the Prince.

Seven years after that (was) the collecting of the Synod of Nicea, that is, 318 high bishops in that assembly.

Thirty years after that to the death of Antony the Monk.

Seventeen years after that to the death of Hilary of Poitiers.

Seven years after that to the obit of Ambrosius.

Nineteen years after that to the obit of Martin.

Two years after that to the taking of the episcopate by Augustine in Hippo, in Africa.

Twenty-five years to Augustine's death.

Ten years from Augustine's death till Palladius was sent by pope Celestine with a gospel with him to Patrick to preach it to the Irish. That is the 401st year from Christ's crucifixion. If it be from the beginning of the world, it is 5632 years.

In the year after this Patrick went to Ireland to preach. Aetius and Valerius were the two emperors of that year. In that year Sixtus took the primacy of Rome after Celestinus. That is the fourth year of the reign of Loegaire, son of Níall, in Tara. He was the thirteenth king who ruled Ireland from the time of the five famous kings who parted Ireland among them in five, that is, Conchobar, Ailill, Coirbre, Eochu, Curói. The 302nd year that was from Christ's crucifixion and the 5633rd year from the beginning of the world.

It endeth. Amen.

XXIII. PATRICK AND HIS LEPER.<sup>1</sup>

(Rawl. B. 512, fo. 62 a. 1.)

Timdibe saeguil Ciarain *ocus* Colomb Cille do chur dar sál,  
*ocus* Mochuta do innarbae a Raithin, is iat sin *tri* sanasa  
 sába noem nErenn. 5

[62 a. 2.] Rotairngeir dano *Patraic tri fichit bliadan riana-*  
*gein .i. Comlach clam Patraic* dochoid dar muir do tinol taisi  
 noem, co tuc leis na taisi *cusin* inad i fil Both-craind indiu.  
 Lem mór bóí ann intansin *ocus* cuas ann. Atnagar in tiag libur  
 isin cuas *ocus* in tiag imbatar na taisi. Ergit iarnabarach do 10  
 imthecht. Ciarbo *tric léo* ni accatar in cuas nach in teig. At-  
 nagat ag descin<sup>2</sup> in crainn *ocus* femdit ní dó, ar cech slisin  
 nobendaís de ticed fair doridisi. Teit Comlach iarsin i Connachta  
*ocus* innisid do *Patraic*. "As fir," ar *Patraic*: "ni furail dontí  
 ticia and na taisi sin, ar geinfid icinn *tri fichet bliadan* ondiu 15  
*mac diamba lán Eri* *ocus Alba*, *ocus* bid annsin bias a chell,  
*ocus* oen docet esti in-ifern; *ocus* bid annsin beti do thaisi féin,"  
 ar *Patraic*. "Ni biat," ar Comlach, "*mani bet* do thaisi si  
 ann." "Modebroth," ol *Patraic*, "is tol limsa ón mad tol la  
 Dia." Conid isin griandáil dareirsin i Cluain atá taisi *Patraic*, 20  
 ut alii putant.

## XXIV. THE MICHAELMAS SHEEP.

(Rawl. B. 512, fo. 108 a. 2, line 19.)

Dia mbai conflict mór etir Loegairi mac Neill *ocus Patraic*, 25  
 Ro báí in rigan .i. Angás ingen Tasaig ben Lóegairi oc ga-  
 báil ac *Patraic* *ocus* oc aslach in rígh im réir *Pátraic* do  
 dénam. Ni derna inrí ní for a himpidhisi. *Ocus* ro hoclaighed  
 fria hé. Bai *Patraic* ina troscad fri Día for Loeguirí. Do-  
 chóid inrí ina tech coiblidhi do sainol and frisnarigaib. Báí 30  
 inríghan hi tigh foleith, *ocus* a mac inafarradh .i. Enna mac  
 Loeguirí. *Ocus* asbert in ríghan nách caithfed ní *ocus* Pa-  
 traic ina troscad. Bai Enna oc iarraid bíd do thabairt dó.  
 "Ní cóir duit," for a mathair, "biad do chaithim *ocus* Pa-  
 traic hi troscad foraihb." "Ní formsa [108 b. 1] trois(c)ess," 35

<sup>1</sup> This legend is printed here merely to throw light on the stories told in the Tripartite Life, supra p. 84, lines 1-21. Comlach, Patrick's leper, is also mentioned in a note to

the copy of Broccán's hymn about Brigit, preserved in the Franciscan Liber Hymnorum, p. 41, marg. inf.

<sup>2</sup> Sic, cognate with tescad.



The cutting-off Ciarán's life, and putting Colomb-cille over sea, and expelling Mochuta from Raithin, those are the three wrong stories of Ireland's saints.

Now Patrick foretold him (Ciarán) three score years before his birth; to wit, Comlach, Patrick's leper, went over sea to gather relics of saints, and he brought the relics with him to the place wherein there is Both-craind<sup>1</sup> to-day. A great elm was there then, and a hollow therein. The box of books is put into the hollow and the box in which were the relics. On the morrow they arise to go (on their journey). Though they were urgent, they saw neither the hollow nor the box. They take to cutting the tree, and they are unable to do anything to it; for every chip which they struck from it would come again upon it. Thereafter Comlach goes into Connanght and tells (this) to Patrick. "It is true," saith Patrick: "those relics will be no profit (þ) to him who shall come there, for, at the end of three score years from to-day, a manchild will be born, of whom Ireland and Scotland will be full, and therein will be his church, and (only) one in the hundred out of it in hell; and therein will be thine own relics," saith Patrick, "They shall not be," saith Comlach, "unless thy relics shall be there." "My God's doom!" saith Patrick, "I am willing if God is willing." So that according to his (Comlach's) desire Patrick's relics are in the *griandal* in Cluain (macu Nóis) as some think.

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When there was a great conflict between Lóegaire Níall's son and Patrick, the queen, even Angas, Tassach's daughter, Loegaire's wife, was a-holding by Patrick and beseeching the king to do Patrick's will. The king did nought for her intercession, and was enraged against him. Patrick was fasting towards God upon Loeguire. The king went into his banqueting-house to carouse there with the kings. The queen was in a house apart, and along with her (was) her son, even Enna son of Loegaire. And the queen said that she would not consume anything while Patrick was fasting. Enna was seeking food to be given him. "It is not proper for thee," saith his mother, "to eat food while Patrick is fasting on you." "It is not on me that he is fasting," says the boy, "but on Lóegaire." A boiled

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<sup>1</sup> Perhaps we should regard this as a common name and render it by 'a booth of wood.'

Rawl.  
B. 512,  
fol. 108,  
b. 1.

ar an mac, "acht for Loeguirí." Tucad molt bruithi hi fiadnaisi an maic. Hi tert kalaind Octimbir .i. adaigh féili Míchil intinred doronad sin. IN cetmír iarum dorat in mac ina beolu den chairigh rolen inna ucht, *ocus* dochóid a ainim ass. Gabar oc cáined in maic. "Pátraic," or cách, "issé 5 romarb inmac obréithir." Tic an ríghan do saigid Pátraic acus bai oc atach anm(a) Dé friss na tathbeougud a meic dí *ocus* doberad a riar féin da cach ní connagfed dó, *ocus* doberad manchine in meic feisin *ocus* a clanni *ocus* a cheneoil triabith sir. 10

Dochóid Patraic immuinighin Poil *ocus* Petair apstail im tathbeodhugud, in meic *ocus* ní dernad forra. Dochoid immuinighin Mhuiri cona huagaib *ocus* nír éirigh in mac. Dochoid immuinighin na mairtiredh *ocus* na faismidach imma tathbeougud, *ocus* ní dernadh forra. Ba bronach, tra, Patraic de 15 sin. Tánic Victor aingel co Patraic iartain *ocus* asbert: "Eirg," ar sé, "immuinighin intí isa feil innocht .i. immuinighin Míchil archaingil, *ocus* tabair almsain dó .i. in cetmír ghéba as do chuit atabairt do bochd éicin an ainm Dé *ocus* Míchil, *ocus* cotarta cach manach bias ocut incétina 20 tría bith sír do Día *ocus* do Míchil, *ocus* co romarbha cach óen fora taillfe cairigh inainm Míchil ina féil *ocus* co tarta do bochtaib *ocus* rosbia clann sainemail *ocus* nem dara éisi.

Dochóidh Patraic immuinigin [108 b. 2] Míchil *ocus* dorone ernaighi, *ocus* atracht an mac omarbaib, *ocus* roslecht hi 25 fiadnisi Pátraic, *ocus* dorat a corp *ocus* a ainim do Día *ocus* do Patraic, *ocus* dorat a mainchine féin *ocus* mainchine a clainni *ocus* a cheneoil cu bráth dó. Robendach Patraic in mac *ocus* asíl dia éisi conidh úadh atát Húi Loegairi indiu tría bendachtain Patraic. 30

Robáii damo Anghas oc iarraid bendachta Lughdach meic Loegairi. "Ní dingén," olPatraic, "ar ní denand mo réir. Acht chena," for sé, "ní benubhsa eratsu rath fair féin, *ocus* benfat fora síl *ocus* for a chlainn dia éisi. *ocus* in macsa," or sé, "romríarandsa, issé asílsidhe bias in airechas isin Tem- 35 raig."

Osín amach, tra, gnáthaigess cách mír Míchil do gabail *ocus* cærcha do marbad hi féil Míchil for slicht Patraic *ocus* Enna meic Loeguirí. Dorat iarum Patraic bendacht dó *ocus* for cach nóen forchena doneoch noadéradh de sin do denam tría 40 bith sír. Conid senchas cháirech féili Míchil *ocus* míri Míchil innsin. Conid ed didiu dleghar da cach sên incétmír gébhas asa chuit do tabairt do Míchil do réir an sceóilsi citus. FINIT.<sup>1</sup>

<sup>1</sup> A similar legend is told in Rawl. It is here printed as a specimen of B. 512, fo. 143 a. 2, line 10 et seq. the fabulous stories that grew up

wether was brought before the boy. On the third calend of October, to wit, the eve of Michael's festival especially, was that done. The first morsel, then, of the sheep that the boy put into his lips stuck in his breast, and his soul went forth from him. They began to bewail the boy. "It is Patrick," saith every one, "that killed the boy by his curse." The queen came to Patrick and was invoking God's name to him as to resuscitating her son for her; and [she said] that his own (Patrick's) desire would be granted in everything that he might ask of him (Enna), and that the service of the boy himself and of his children and of his kindred would be granted to Patrick.

Patrick betook himself to Paul and Peter the apostle, to bring the boy back to life, and it was not done for them. He (then) betook himself to Mary with her virgins, and the boy arose not. He betook himself to the martyrs and the confessors, to bring him back to life, and it was not done for them. So Patrick was mournful thereat. The angel Victor afterwards came to Patrick and said: "Arise and go," saith he, "into the guardianship of him whose festival it is to-night, even into the guardianship of archangel Michael, and give an alms to him, to wit, the first morsel thou shalt take of thy portion to bestow it on a needy pauper in God's name and Michael's, and that every monk whom thou shalt have shall bestow the same for ever on God and Michael: and that every one on whom thou shalt . . . kill a sheep in Michael's name on his festival, and give it to the poor; and he shall have goodly children and heaven afterwards."

Patrick betook himself to Michael, and made prayer, and the boy arose from the dead, and knelt before Patrick, and gave his body and his soul to God and to Patrick. And he gave his own service and the service of his children and his kin for ever to him. Patrick blessed the boy and his seed after him, and from him are the Húi Loeguirí to-day through Patrick's blessing.

Now Anghas was seeking a blessing for Lugaid, son of Loiguire. "I will not give it," saith Patrick, "for he doth not my will. But, however," saith he, "for thy sake I will not take away grace from himself, and I will take (it) away from his seed and from his clan after him. And this boy (Enna)," saith he, "who hath done my will, it is his seed that shall be in leadership at Tara."

So thenceforward every one has been wont to take Michael's morsel and to kill sheep on Michael's festival in accordance with Patrick and Enna son of Loeguire. Then Patrick bestowed a blessing upon him and on every one besides who should say thereof that it should be done for ever. So that is the story of the Michaelmas sheep and Michael's morsel. And so it behoves every one to give Michael the first morsel he takes from his portion, according to the tale first aforesaid. It endeth.

Raw. B.  
512,  
fo. 108,  
b. 2.

XXV. THE MARTINMAS FIG.<sup>1</sup>

(Rawl. B. 512, fo. 108, b. 2.)

Senchus muici feili Martain indso síss.

Martan isé tuc berradh manaigh ar Patraic, conidh aire tuc Patraic muc gacha manaigh *ocus* cacha mainchisi do Martain 5 aidhchi feili Martain, *ocus* a marbad an-onoir Martain *ocus* a tabairt dia muntir dfa tistáis aracend. *Ocus* marbaid cach aen<sup>1</sup> osin ille muc aidhchi feili Martain cincob manach Patraic hé. Finet.

## XXVI. PATRICK AND PALLADIUS.

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(Lebor na hUidre, p. 4, col. 1.)

Dochuaid German dfa thír. Patraic, tra, indinbaid sin indáire in hÉrind oc Milinc. Isindamsir sin rofoided Pledias dochum nÉrend do precinpt doib. Dochoid Patraic d[f]oglaím fades, coroleg incanoin la German. Roinnarbad Pledias ahÉrind 15 *ocus* tanic corofogain doDia iFordun isin Mairne.

Tanic Patraic dochum nÉrend íarfoglaím, *ocus* robaist firu hÉrend.

OAdam cobathis fir nÉrend *óie mli* ccc.xxx. Ferta, tra, Patraic do innisin dúibsi, aífir hÉrend is usce dóloch 20 insin.<sup>2</sup>

about S. Patrick, and also as giving a clue to what jurists call the 'sanction' of the procedure of 'fasting upon' a debtor to God or man. See supra pp. 46, 218, 418, line 3; *Lebor na hUidre*, p. 3a, line 13, 116a; and *Ancient Laws of Ireland*, i. 82, 112, etc. This procedure has long since been identified with the Brahmanic practice called in Hindí *dharna* 'detention,' and in Sanskrit, *ācharita* 'customary proceeding,' or *prāyopaveśana* 'sitting-down to die by hunger.' See Maine, *Early History of Institutions*, pp. 39, 40, 297; and Bühler, *Manu*, viii. 47, note 49. It would seem from the story above printed that the wife and children of the debtor, and *à fortiori* the debtor himself, must fast so long as the creditor fasts. So, according to Lord Teignmouth (Maine, *ubi supra*, p. 299), "by the rigour of

the etiquette the unfortunate object of his [the Brahman's] arrest ought to fast also, and thus they both remain till the institutor of the *dharna* obtains satisfaction." It thus appears probable that the primeval 'sanction' of the practice in question was not (as is said in the books and now believed in India) divine displeasure, but suicide by starvation.

<sup>1</sup> MS. inserts *conic*.

<sup>2</sup> Printed from H. 3, 17 by Dr. Todd, *Irish Nennius*, p. 106; where he adds, from the Book of Lecan, the following passage: *ocus* is liaither gainem mara and sin, *ocus* leicfead daib sechaind cose can cumair *ocus* can faisneis indisin coleicc, "and they are more numerous than sand of sea, and I shall pass them over without giving any abstract or narrative just now."

The tale of the Martinmas pig here below.

Martin, it is he that conferred a monk's tonsure on Patrick: wherefore Patrick gave a pig for every monk and every nun to Martin on the eve of Martin's feast, and killing it in honour of Martin and giving it to his community if they should come for it. And from that to this, on the eve of Martin's feast, every one kills a pig though he be not a monk of Patrick's. *Finit.*<sup>1</sup>

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Germanus went to his country. Now Patrick was at that tide in bondage in Ireland with Miliuc. It was at that time that Palladius was sent to Ireland to preach to them (the Irish). Patrick went southwards to learn, and he read the canon with Germanus. Palladius was expelled from Ireland and came to serve God in Fordun in the Mearns.

Patrick, after learning, came unto Ireland and baptized the men of Ireland.

From Adam to the baptism of the men of Ireland (were) five thousand, three hundred and thirty (years). Now to tell Patrick's miracles to you, O men of Ireland, *that* is (to bring) water to a lake.<sup>2</sup>

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<sup>1</sup> *Á cada puerco viene su San Martin*, Ormsby's *Don Quixote*, iv. 388. In O'Davoren's glossary (*Three Ir. Glossaries*, p. 103) *Lu-*

*pait* (W. *llupai* 'sow'?) is said to be the name of the pig that is killed on Martin's feast.

<sup>2</sup> See above pp. 80, 418.

## XXVII. LOEGAIRE'S CONVERSION AND DEATH.

(Lebor na hUidre, p. 117 a.)

Comthoth Loégairi cócretim *ocus* aaided adfét inscélso.<sup>1</sup>

Bai comthínol fer nErend hiTemraig inamsir Lóegaire maic Neill. IS de immorro bóí incomthínolsin occo imdála nacreit- 5  
mi. Odesid iarom ógi nacretmi la firu hErend, *ocus* oropridcastar Patraic soscela dóib, *ocus* rosáraiged Loegaire conadrúdib hi fer-  
taib *ocus* hi mírbailib dermáraib doneoch doróni Patraic hi  
fiadnaisi fer nErend, conid iarom rochreti *ocus* forusestar Loe-  
gaire ógréir Patraic. Ro(s)luic dano in talam Loegaire<sup>2</sup> drúi 10  
triabrethir Patraic, conid 'nachend chacait nahuli coin tcait  
hiTemraig.

Asrochongrad iarom oLoegaire formna fíathi fer nErend do  
thudecht inoenmagin frihóentaíd nimacallma im chorus am- 15  
bescna *ocus* arechtgai.

Dochós uadib coPatraic co tuchised dondái.

Allathe didiu retichtain do Patraic cucu immusnarlasatar  
fir hErenn etoror monetir.

"Ceist," or Loegaire friu, "cid as andsa (.i. dolgi) lib roprid- 20  
chastar inclerech dúib?"

"Nianse: cáin dílguda," orsiat, "ár ondúair gebas cach  
duni céill fórdílgud dó aneich dogéna di ulc, ní bia commus  
forfoglaid desin *ocus* genaid (.i. gonfid) [118 a.] cach fer  
araile, ár nibá hecal leis aaitbir fair."

"Ceist, didiu, cid dogénaid frissin?" or Loegaire. 2

"Cade do airlisiu immi?" olát.

"ISed arric mo (s)airse de, masa chomarli libsi .i. formthar  
aaigned fessin ocaind immonní roforcan .i. gontar nech día  
muintir arabélaib. Mád día loga bemitni forabreith: mani 30  
loga immorro nibemní forsindrechtsin."

Rosudiged didiu acomarli Loegaire *ocus* fer nErend .i. fer (.i.  
Nuadu Derg dalta Loegairi, isse rosgon) sainredach<sup>3</sup> do guin  
ind arad bóí arbélaib Patraic amal tísad isindái. Dorigned  
iarom samlaíd. Iarsindi didiu robíth infer domuintir Patraic  
arabélaib octairléim dó asacarpit. Dorecacha Patraic dochum 35  
nimi arba hand bóí asocraití. Lasin rogab crith *ocus* talam-  
chumscngud mór insi hErenn *ocus* afiru, *ocus* rolá inslúag bóí

<sup>1</sup> A portion of this legend was printed, from the MS. H. 3. 18, with a translation by Dr. Petrie, *Tara*, p. 48, and the whole was edited by Mr. Plummer, *Revue*

*Celtique*, vi. 162, from the Lebor na hUidre.

<sup>2</sup> Sic. Read, perhaps, Mantais. See above, p. 454, lines 7-11.

<sup>3</sup> MS. sainrodach.

Loegaire's conversion to the Faith and his tragical death this tale relates.

There was a folkmote of the men of Ireland at Tara in the time of Loegaire, son of Niall. Now it is for this cause that he held that folkmote, concerning the Faith. So when the fulness of the Faith was settled with the men of Ireland, and when Patrick had preached the Gospel to them, [and] Loegaire with his soothsayers was vanquished in miracles and in mighty marvels which Patrick wrought before the men of Ireland, then it was that Loegaire believed and submitted to Patrick's full desire. Then, through Patrick's word, the earth swallowed up Mantais (?) the Soothsayer, so that on his head all the dogs that come to Tara dung.

Proclamation was then made by Loegaire that the choice of the princes of the men of Ireland should come into one place to hold a conference concerning the fitness of their usage and their justice.

A message was sent from them to Patrick that he should come to the meeting.

Now, on the day before Patrick went to them the men of Ireland mutually spake together.

"Question," saith Loegaire to them, "of all that the Cleric hath preached unto you what think you the hardest?"

"Not hard (to answer): the rule of forgiveness," say they. "For from the time that any one shall be convinced of getting forgiveness for whatever of evil he shall do, there will be no restraint over a robber thenceforward, and each man will slay the other, for he will have no fear of his reproach."

"Question, then, what will ye do unto him?" saith Loegaire.

"What is thy advice about it?" say they.

"This is what my art hath arrived at, if it be your counsel, to wit, let his own nature be proven by us as to that which he has preached. Let one of his household be killed before his face. If he forgives we will live according to his decree: if, however, he forgiveth not, we will not live subject to that law."

So then the counsel of Loegaire and of the men of Ireland was settled, namely, that a certain man should slay the charioteer that was before Patrick as he should come into the assembly (Nuadu the Red, Loegaire's fosterson, is he that slew him<sup>1</sup>). Accordingly the man of Patrick's household was slain before his face, as he was leaping out of his chariot. Patrick looked up to heaven, for *there* was his host. Thereat trembling and a great earthquake seized the island of Erin and her men, and over-

<sup>1</sup> So in the Book of Leinster, p. 45 b.

Lebor na  
hUidre,  
p. 118 a,  
line 17.

isindáil taracend, *ocus* rosgab crith *ocus* ómun dofulachta, *ocus* doronait márbtís máirb.

Lassin *didiu* slechtais Lóegaire codutrachtach coformnu fer nErenn doPatraic.

"Ainmne, ainmne, aPatraic!" oldat fir hErenn: "roprid- 5  
chais dilgud, tabair dilgud dún."

Tuc iarom Patraic óg ndilguda dóib.

Gabthus iarom Lóegaire ainmchairdine Patraic andsin, *ocus* bennachais Patraic hé *ocus* asíl.

"Tabair, trá," oldat fir hErenn fri Patraic, "comarli dún 10  
immonnísea .i. imcangin dilgotha cid dogénam immi. Ar in-  
caingen forsatairise ocainni innossa," forsiat, "isfair bias  
túath *ocus* eclas; *ocus* dano," olfir hErenn, "recmáit ales sú-  
digud *ocus* ordugud cach rechta lind, cid inecmais nacaingni-  
sin." 15

"Adénam samlaid," olPatraic: "tasfenad cách adán hifiad-  
naisi fer nErenn."

ISandsin tra tarchomlad cach óes dána inhErinn, cortasfen  
cách achérd fiad Patraic *ocus* fiad firu hErenn. Rocurit dano  
aforbonna andsin uadib *ocus* rocóraigit inatéchtu.<sup>1</sup> 20

Do Dubthach mac úLugair dano roherbad coceirt ambreth  
iarnabennachad doPatraic *ocus* íarsenad agena co tánic rath  
inSpirta Naim fair. Conid he rotaisfen filidecht *ocus* breth-  
emnas *ocus* recht fer nErenn olchena hifadnaisi Patraic. Non-  
bur airegda robói ocond ordugudsin .i. Patraic *ocus* Benén 25  
*ocus* Cairnech oeclais .i. tri epscoip. Loegaire mac Neill ri  
hErenn. *ocus* Dáiri rí Ulad *ocus* Corc mac Lugdech ri Muman  
natri rí. Dubthach mac uLugair *ocus* Fergus [p. 118 b.] fili  
*ocus* Rus mac Tricim sui bérla Féni.

ISed, tra, arrícht occo andsin imdála dilgotha .i. inbibdu *ocus* 30  
incintach nachinaid, *ocus* logud da anmain .i. aithrigi dolecun  
dó, *ocus* cen logud diachurp .i. bás d'immirt fair.

Ro ordaigset dano fir hErenn anemthiu andsin .i. cloc *ocus*  
salm doeclais. Geill dorígaib. Trefochlæ techtæ dofiledaib. 35  
Aithgabáil dofennethaib.

<sup>1</sup> Read *inna techta*.



threw the host that was in the assembly, and trembling seized them and terror intolerable, and they were made as if they were dead men.

Thereat then Loegaire, with the choice of the men of Ireland, eagerly prostrated himself to Patrick.

"Patience, patience, O Patrick!" say the men of Ireland: "thou hast preached forgiveness: grant forgiveness unto us!"

Then Patrick gave them complete forgiveness.

Then Loegaire accepts Patrick's spiritual guidance,<sup>1</sup> and Patrick blessed him and his seed.

"Now," say the men of Ireland to Patrick, "give us counsel concerning this thing, concerning the rule of forgiveness, what shall we do concerning it? For the rule whereon thou shalt abide with us to-day," say they, "laity and clergy will be bound thereby. And moreover," say the men of Ireland, "even in the absence of that rule we need a settling and an ordering of every law that we have."

"Let it be done so," saith Patrick. "Let every one show forth his art in the presence of the men of Ireland."

So then the men of every art in Ireland were gathered together, and each showed forth his crafts before Patrick and before the men of Ireland. So then their evil laws were cast forth from them,<sup>2</sup> and the proper ones were arranged.

Unto Dubthach Maccu Lugair, then, was entrusted the correction of their judgments, after he had been blessed by Patrick, and after his mouth had been hallowed so that the grace of the Holy Ghost came upon him. So he it was that set forth the poetry and judicial decisions and law of the men of Ireland besides in Patrick's presence. Nine eminent persons were engaged in that arrangement, to wit, of the Church, Patrick and Benén and Cairnech; that is, three bishops: Loegaire, son of Niall, King of Ireland, and Dáire, King of Ulster, and Corc, son of Lugaid, King of Munster, the three kings: Dubthach Maccu-Lugair and Fergus the Poet, and Ros son of Trichem, a sage in the language of the Féni.

This, then, was the conclusion come to by him there concerning forgiveness, to wit, the guilty man and the criminal for his crime, and forgiveness to his soul: that is, to leave him repentance and not to forgive his body, that is, to inflict death upon it.

So the men of Ireland ordered their privileges there, to wit, bell and psalm to the Church; hostages to kings; lawful *trefocla* to poets; reprisal to champions.

<sup>1</sup> lit. soulfriendship.

| <sup>2</sup> Compare Acts xix. 19.

Lebor na  
hUidre,  
p. 118 b,  
line 12.

Nithabairthe, tra, cotanic Pátraic erlabra acht dotríar .i. fer comeni *cumnech* diambad éol fresneis *ocus* aisnéis *ocus* scélu-gud: fer cerda frimolad *ocus* áir: brithem fribrithemnas arroscaidaib *ocus* fasaigib. Othánic Patraic *immorro* isfo mámmus atát nahíseo .i. dofir inberlai buain .i. inna canoni náimi. 5

Bói Loegaire tricha mbliadan iarsin irrígi hEreenn hicomling friPatraic, *ocus* bá doréir Patraic chena bóiseom.

Luid iarom Loegaire slogad coLaigniu dochuincid naboromi foruib. Rothinolset Lagin *ocus* doratsat cath dó, *ocus* maiti for Loegaire incath .i. cath Atha Dara. Rogabad Loegaire 10  
sinchath, *ocus* dobretha ratha friLaigniu .i. grían *ocus* esca, usci *ocus* aer, lá *ocus* adaig, muir *ocus* tír, conna iarfad inmbor-omi céin bad béo. Roleced ass iarom.

ISed, tra, rotairgired doLoegaire combad eter Erind *ocus* Albain fagebad aaidid, conid desin nadeochaid sium muir. 15  
choblach riam. Luid, tra, Loegaire doridisi slogad már coLaigniu dosaigid naboromi faraib. Ní thuc *immorro* aratha dioid. Oranic iarom Grellaig ndaphil fortáib Chassi immaig Lippi eter nadá cnoc .i. Eriu *ocus* Albu ananmand atbath andsin ógréin *ocus* ogaith *ocus* ona ráthaib archena, arnúlæmthe 20  
tudecht tairsiu isind amsirsin: conid desin asbert in fili.

Atbath Loégaire mac Neill  
fortáib Chassi glas atir:  
duli De adroegaid raith,  
tucsat dal báis forsin rí. 25  
Incath in Ath<sup>1</sup> Dara déin  
irragbad Loegaire mac Neill  
násad fir nandúla De  
issed romarb Loegaire.

Tucad dano corp Loegairi anes iartain, *ocus* rohadnacht con. 30  
armgasciud isinchlud imechtrach airtherdescertach rigratha Loegairi hiTemraig hé, *ocus* aagied fades forLaigniu occath-ugud friu, arropo námasom nabíu doLaignib. Bási dano ráith Loegaire tech Midchúarta intansin, *ocus* isairi conaitechsom  
a adnacul and. 35

<sup>1</sup> Facs. iniath.

Till Patrick came, the right to speak in public<sup>1</sup> was not given save to three, namely, an historian with a good memory, skilled in answer and declaration and narrative: a poet<sup>2</sup> for eulogy and satire: a judge for judgment on maxims and precedents. But since Patrick came these are under subjection, namely, to the man of the Lasting Language, to wit, of the holy Canon.<sup>3</sup>

Loegaire was thereafter thirty years in the realm of Ireland in conflict with Patrick, and nevertheless he did Patrick's will.

Then Loegaire went on a hosting to Leinster to demand the tribute of them. The Leinstermen gathered together and gave battle to him, and the battle was broken on Loegaire,<sup>4</sup> even the battle of Áth Dara. Loegaire was taken in the battle, and sureties were given to the Leinstermen, to wit, Sun and Moon, Water and Air, Day and Night, Sea and Land, that he would not demand the tribute so long as he should be alive. He was then let go forth.

Now this had been prophesied unto Loegaire, that between Eriu and Albu he would find his death. Wherefore he never went on a sea-expedition. Now Loegaire went on a great hosting to Leinster to seek the tribute from them. But he gave no heed to his sureties. So when he reached Grellach Daphil, beside Casse in the plain of Liffey, between the two hills named Eriu and Albu, there he died of Sun and of Wind and of the other sureties, for no one durst pass over them at that time. Wherefore of that said the poet:—

Loegaire son of Niall died  
Beside Casse, green the land.  
God's elements which he had adjured as guarantee  
Gave a doom of death on the King.  
(It was) the fight in the ford of swift Dair  
Wherein Loegaire son of Niall was taken.  
The true sanction of God's elements  
Is that which killed Loegaire.

Now afterwards Loegaire's body was brought from the south, and he was buried with shield and spear in the outer south-easterly dyke of Loegaire's royal stronghold in Tara, and his face was to the south towards the Leinstermen, fighting against them, for all his life he had been a foe to Leinster. Now this was then Loegaire's stronghold, the House of Mid-Court. And therefore he asked to be buried there.<sup>5</sup>

<sup>1</sup> lit. utterance.

<sup>2</sup> lit. 'a man of a craft.'

<sup>3</sup> i.e., probably the canonical

books of the N. T. See *Ancient Laws of Ireland*, i. pp. 16, 18.

<sup>4</sup> i.e., he was routed in the battle.

<sup>5</sup> See Petrie, *Tara*, pp. 113, 123.

## XXVIII. EXTRACTS FROM CORMAC'S GLOSSARY.

(Lebar Brecc, p. 264, col. 1.)

Bablor .i. ainm don Patraic (sic).<sup>1</sup>

[col. 2.] Cruimthir .i. gædelg indi as presbiter præter didiu a chombrec side prém iarum isin combreic as cruimm in<sup>2</sup>. 5  
 gædilg, *ocus* nitinntúd coir didiu donni as presbiter inní as  
*cruimthir*: as tinntúd immorro cóir didiu donni as preter. Na<sup>3</sup>  
 Bretain, tra, batar hí comitecht Patraic icon præcept hite ro-  
 thinntaisét,<sup>4</sup> *ocus* isí anní is primter rothinntaisét,<sup>4</sup> *ocus* is  
 fæi iarom latharsat<sup>5</sup> légnide namBreitan innísín .i. amail is 10  
 lómm in chruim síc débet *prespiterum*. bess is lómm<sup>6</sup> ho  
 pheccad *ocus* bes n-innocht o dhoman *ocus araille*, secundum  
 eum qui dixit 'Ego sum uermis,'<sup>7</sup> et reliqua.

[p. 267, col. 2.] *Grasticum*<sup>8</sup> .i. *graziacum* .i. altugud buide  
 Patraic, quod Scoti corrupte dicunt. Sic hautem dici debet 15  
 .i. *graziagum* do duiu<sup>9</sup> .i. gratias Dei agemus.<sup>10</sup>

(Laud 610, fol. 79 a.)

IMbas forosnai .i. dofuarascaib sechiret<sup>11</sup> bas maith lasin  
 filid *ocus* bas adlacc do<sup>12</sup> do fáillsuigud. Is amlaid didiu do-  
 gníther ón .i. conená in fili mír do charnu dirg muice no 20  
 chon no caitt, *ocus* dabir iarum for lice iar cúl na comlad,  
*ocus* décai[n]<sup>13</sup> dichetal fair, *ocus* atopair<sup>14</sup> do deib idol, *ocus*  
 cotagair do, *ocus* nifargaib<sup>15</sup> iarum arnabarach, *ocus* dicain  
 iarum for a da<sup>16</sup> bais, *ocus* congair dano<sup>17</sup> idol chuici arna  
 tarmescatar a chotluth, *ocus* dobeir a da<sup>18</sup> bois ima da leccoin, 25  
*ocus* contuili, *ocus* bithir oca horairi<sup>18</sup> arnach n-imprá<sup>19</sup> *ocus*  
 connach tarmesca nech, *ocus* do adbenar do iarum ani aridm-  
 bóí cocend nomaithe no adó no atri, fut [no] gardi, cot-  
 meissed<sup>20</sup> occond audbairt; et ideo imbas dicitur .i. bas disiu  
*ocus* bass anall [ima agaid no] ima cenn. Atrarpi<sup>21</sup> Patraicc 30  
 anísein *ocus* a tenm-laida, *ocus* fortrorgell [a briathar] napa[d]

<sup>1</sup> ainm do Patraic, B. (i.e.)<sup>2</sup> isin, B. (H. 2, 16).<sup>3</sup> In, B.<sup>4</sup> dorintaisét, B.<sup>5</sup> is fair iarom rolaset, B.<sup>6</sup> bas lomm, B.<sup>7</sup> Ps. xxii. 6.<sup>8</sup> Grazagum, B.<sup>9</sup> *grasaigum* n, L B.: *grassaigim*  
do duiu, B.<sup>10</sup> gratias deo, B.<sup>11</sup> scip ret, B.<sup>12</sup> dó, B.<sup>13</sup> dichain, B.<sup>14</sup> adodpair, B.<sup>15</sup> fagaib, B.<sup>16</sup> di, B.<sup>17</sup> deo, B.<sup>18</sup> foraire, B.<sup>19</sup> n-imparrae, B.<sup>20</sup> fut ngair comessad, B.<sup>21</sup> Atrorbe, B.

*Babloir*, i.e., a name for Patrick.

*Cruimthir*, i.e., the Gaelic of *presbyter*: *prenter*, then, is its Welsh. Now, *prem* in the Welsh is *cruimm* in the Gaelic; and *cruimthir* is not a proper turning of *presbyter*. It is, however, a proper turning of *prenter*. Now the Britons, who were along with Patrick at the preaching, it is they that turned it, and it is *prenter* which they turned; and it is thus, then, that the leaders of the Britons explained that, to wit, as the *cruim* (worm) is bare, so ought the presbyter to be, the presbyter who is bare of sin and naked of the world, etc., according to him who said, 'I am a worm (and no man).'

*Gratsagam*, that is, Patrick's expression of thanks, which the Irish utter incorrectly. It should be uttered thus: *gratsagam do duiu*, that is, 'gratias Deo agamus.'

*Imbass forosnai* ('knowledge that enlightens'), i.e., it discovers everything that the poet wishes and which he desires to manifest. Thus, then, is this done, namely, the poet chews a bit of the red flesh of a pig or a hound or a cat, and puts it then on a flag-stone behind the valve, and sings an incantation upon it, and offers it to idol-gods and calls them to him, and leaves them not on the morrow; and chants, then, over his two palms, and calls idol-gods to him that they should not disturb his sleep; and puts his two palms round his two cheeks, and falls asleep. And men are watching him so that no one may overturn him or disturb him. And so that on which he was (engaged) is shown unto him to the end of a *nomad* or two or three, for the long time or the short time that he was judged (to be) at the offering. And therefore is it called *Imbas*, i.e., a palm (*bas*) from this side and a palm from that, round his face or round his head. Patrick abolished that, and the *teim-láida* (illumination of song?)<sup>1</sup>; and he bare witness that whosoever should perform them should

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<sup>1</sup> See *Ancient Laws of Ireland*, I. 44.

- Laud 610, nime na talman nachoen dodngena, ar is diultud bathiss [col.  
fol. 79 a. 2.] Dichetal dochendaib immorro [i]corus cherdæ foracbad  
son, ar is soas foteræ son, *ocus* ni hecen audpairt do demnaib  
occu, acht aisness dichendaib a cname fochetoir.
- fol. 79 b. Modebroth, olPatraicc, quod Scoti corrupte dicunt. Sic 5  
autem dici debet .i. muin duiu braut: a muin *didin* is meus.  
an-duiu is deus: am-braut is iudex.
- fol. 83 a, 3. Mugeme ainm in cetna oirc[i] cetarabe in hEre .i. Coirpri  
Musc ceta tucside in-Ere a tirib Bretan. Ar intan ropu mor  
cumachta nanGoedel forBretnaib,<sup>1</sup> rorannsat Albain eturru 10  
iferanna, *ocus* rofitir cach durais dia charait leo, *ocus* nibu  
lugu notrebtas Goedelo fri muir anair quam in Scotia, *ocus*  
doronta an-airusa<sup>2</sup> *ocus* a rígdúine and. Inde Dind Tradui .i.  
Dun Tradui .i. tre-due Crimthain Moir maic Fidaig .i. rí  
hEirenn *ocus* Alban co muir nIcht et inde est Glassdimber 15  
.i. cell for brú mara hIcht. Issed aruis insin ir-robai Glass  
mac Caiss muicid righ Hirhuaithi occ mucaib for mess, *ocus*  
is he insin dodersaig<sup>3</sup> Patraicc iartain .i. se fichit bliadnæ  
iarn[a] guin do fiannaib Maic Con, *ocus* is dind raind sin  
beos ata Dind mapLetani<sup>4</sup> hi tírib Bretan Corn .i. Dun maic 20  
Liathan [ar is mac indni is map is in Bretnus, B.]. Sic  
rorann cach cenel disiu, arrobói a chutrumu allæ anair; *ocus*  
robatar fon chumachtu sin co ciana cid iar tichtaín Patraicc.
- Noes [Nos, B.] .i. fess nónbair .i. tri rí *ocus* tri epscoip  
*ocus* tri suid .i. súi filidechta *ocus* súi litre *ocus* súi bélrai 25  
Fene. Robatar huili oc denam intSenchasa [Máir. Inde  
dicitur:

Lægaire, Corc, Dáire dúr,  
Patraic, Beneoin, Cairnech coir,  
Ross, Dubthach, Fergus cofheib,  
.ix sailge sin Senchais Moir.]<sup>5</sup>

30

Pátraicc a patricio: patricius autem qui ad latus regis sedet.<sup>6</sup>

<sup>1</sup> Laud 610 inserts *ocus*.

<sup>2</sup> airlisi, B.

<sup>3</sup> rodersaig, B.

<sup>4</sup> maplethain, B.

<sup>5</sup> The passage in brackets (not found in Laud 610) is here printed from the Lebar Brecc, p. 269 b. It is also in B.

<sup>6</sup> In L. B. 270 b. this article runs

thus: Patraic a patricio .i. pater ciuium. Aliter, patricius hautem qui ad latus regis sedet (uel residet). The former explanation seems suggested by Isidorus (ed. Lindemann, p. 298): Patricii inde uocati sunt, pro eo quod sicut patres filiis, ita provideant reipublicae.

neither be of heaven nor of earth, for it is a denial of baptism. *Dichetal dochennaib*, 'extempore recital,' in the law of art, this was left, for it is science that causes it, and offering to devils is not needful at it, but a declaration from the ends of his bones (fingers?) at once.

*Mo-de-broth*, saith Patrick, which the Scots pronounce corruptly. But it should be pronounced thus: *muin Duiu braut*. The *muin*, then, is 'my,' the *duiu* is 'God,' the *braut* is 'judge.'

*Mug-éme*, the name of the first lapdog that abode in Ireland. Cairbre Musc, he first brought it into Ireland out of the lands of the Britons. For when great was the might of the Gael over Britain, they divided Albion among them into territories, and each of them knew the house of his friend, and not less did the Gael reside to the east of the sea than in Ireland. And their homes and their royal strongholds were built there. Thence is Dinn Tradui, i.e., Dún Tradui, that is, 'three ramparts,' of Crimthan the Great, son of Fidach, even the King of Ireland and of Albion as far as the Ictian sea. And thence is Glastonbury [of the Gael], i.e., a church on the brink of the Ictian sea. That is the abode wherein dwelt Glass the son of Cass, the swineherd of the King of Iruath, with his swine a-feeding, and he it is whom Patrick brought to life afterwards, that is, six score years after he had been slain by Mac Con's champions. And in that part, moreover, stands Dinn map Letan, in the lands of the Cornish Britons, that is, Dún maic Liathain, for *mac* is the same as *map* in the British. Thus did every tribe divide on this side, for it had its equivalent there, on the east; and they abode in that might for a long time, even after Patrick's arrival.

*Nós* ('customary law'), the knowledge of nine, to wit, three kings and three bishops and three sages, namely, a sage of poetry, and a sage of literature, and a sage of the language of the Féni. All these were composing the *Senchas Mór*. Thence is said:—

Loiguire, Corc, dour Daire,  
Patrick, Benén, just Cairnech,  
Ross, Dubthach, Fergus with goodness,  
Nine props, those, of the *Senchas Mór*.

Patrick, from *Patricius*. Now, *Patricius* means one who sits by a king's side.

## XXIX. EXTRACTS FROM TIGERNACH'S ANNALS.

(Rawl. B. 448, fol. 6 b. 1.)

K. ui. Constantinus a ducibus Constantis<sup>1</sup> fratris sui in bello occisus est.

PATRICIUS NUNC NATUS EST.

5

K. uii. Constans arianus effectus, Catholicos toto orbe persequitur.

fol. 6 b. 2. K. iiiii. K. ui. K. uii. Reliquie Timothei Apostoli Constantinopoli inuecte sunt.

K. i. K. ii. K. iiiii. Muiredhach Tireach domarbad la Cælbadh 10  
mac Cruind-badhraidh, la rí nUlad, iPort Rig os Dabull.

K. u. Eochu Muigmedon mac Muiredhaig Tirigh regnauit annis uiiii. Ceithri meic Moinginde ingine Fidhaigh, Ailill, Brian, Fiachra, Feargus.

Niall Mór mac na Saxchi,

15

Cairne a hainm feib rus cenglos,

mac Eachach Muidmedhoin:

induib deroil roderbus?

PATRICIUS CAPTIU[u]s in Hiberniam ductus est.

K. ui. Constantino[poli] ingressio ossuum Andria apostoli et 20  
Luce euangeliste. A Constantinopolitanis miro furore suscepta sunt.

fol. 7 a. 1. Quies sancti Ciannaini Daim-liag. Is do tug Patraic a shoiscela.

PATRICIUS ARCHIEPISCOPUS ET APOSTOLUS Hibernensium anno 25  
etatis sue centesimo uigessimo .xvi. die kl. Aprilis quieuit.

O genemain Crist, ceim ait,

.cccc. for cæmnochaid,

teora bliadna sár iarsoin

cobass Patraic primapstail.

30

fol. 7 a. 2. Quies Earc escuip Slaine .xc. anno etatis sue, de quo Patricius ait:

Escop [Erc],

cachní condernadh ba cert:

cachacn beres cocair cert

fortbeir bendacht eascop Earc.

35

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<sup>1</sup> MS. constantini.



Constantine was slain in battle by the generals of his brother Constans.

Now was Patrick born.

Constans having become an Arian persecutes the Catholics in all the world.

The remains of the Apostle Timothy were carried to Constantinople.

Muiredach Tirech was killed by Coelbad son of Crond-badrai, the King of Ulster, in Port Ríg over Daball.

Eochu Muigmedon, son of Muiredach Tirech, reigned eight years. Four sons of Mong-fínd daughter of Fídach, Ailill, Brian, Fiachra, Fergus.

Níall the Great, son of the Saxon woman,  
(Cairne her name as I have collected it),  
son of Echu Muigmedon :  
is what I have certified trifling to you ?

Patrick was brought a captive into Ireland.

The entrance into Constantinople of the bones of the Apostle Andrew and the evangelist Luke. They were received by the people of Constantinople with wonderful frenzy.

The resting of Saint Ciannan of Duleek. To him it is that Patrick gave his gospels.

Patrick, Archbishop and Apostle of the Irish, rested in the hundred and twentieth year of his age, on the 17th day of March.

From Christ's Nativity, a joyful step,  
Four hundred upon dear ninety,  
Three noble years after that,  
To the death of Patrick the chief apostle.

The resting of Erc, bishop of Slane, in the ninetieth year of his age: of whom Patrick saith:

Bishop Erc,  
Everything that he did was just,  
Every one that delivers (judgment) properly, justly,  
Bishop Erc's blessing increases him.

## XXX. LIST OF S. PATRICK'S HOUSEHOLD.

(Lebar Brecc, p. 220, col. 2, line 52.)

Bahiatso in xxiii. batar inurd la Patraic .i.	
Sechnall a epscop.	
Mochta a sacard.	5
Epscop Erc abrethem, ut dixit [poeta:].	
Epscop Erc,	
cach ní concertad ba cert.	
cach æn bereas [coi]cert c[e]irt	
fotreith bendacht epscuip E[i]rc. <sup>1</sup>	10
Epscop macc Carthaind athrenfer.	
Benen a salmchetlaid.	
Coeman Cille Riada amaccæm.	
Sinell o Chill Aires a aistire.	
Athgein Bothi Domnaig achoig.	15
Cruimthir Mescan oDómnach Mescan achirbsire.	
Crumthir Béscna ho Dómnach Dúla a sacart méssi.	
Crumthir Catán ocus crumthir Bróccan adífoss.	
Crumthir Catán .i. oThamlachtu Arda.	
A tri gobaind .i. Macc cecht ó Dómnach Armoín ocus Loe- 20	
bán ocus Fortchern hó Ráith Sheimne.	
A tri cerda .i. Essu ocus Bite ocus Tasach.	
[p. 220, col. 3.] A tri druinecha .i. Lupait ocus Erc ingen	
Dáire ocus Crumthiris.	
Cruimthir Manach afer denma connaid.	25
Roddan abuachail.	

This list is translated supra pp. 265, 267, with the exception of the quatrain, which may be thus rendered:—

Bishop Erc,	
Whatever he used to adjudge was just.	30
Everyone who passes a just judgment	
Bishop Erc's blessing succours him.	

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<sup>1</sup> The MS. adds *fair* "on him."

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## IV.—INDEX OF PLACES AND TRIBES.

\* \* \* The identifications in this Index are due to Dr. O'Donovan (O'D.), Dean Reeves (R.), or Mr. Hennessy (H.).

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- Aball Pátraic, 232.  
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*áth*, properly 'drinking-place,' (*p*)*átu*, thence 'ford.' Hence:—

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Áth Carnói, 310.

Áth Carpait, 142; a ford on the Buill (Boyle) river, E. of 'Eas úi Fhloinn' (Assylin), H.

Áth Cinn Chon, 310.

Áth Clíath (hurdleford), 466, 522, = Vadam Clíed, Reeves, *Col.*, 108, 109; now Dublin.

Áth dá Én (ford of two birds), 312.

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Áth Dara, 566.

Áth Echtra, 136.

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Áth Fíthot, 344, l. 5; Aghade, R.

Áth Húa Lilaig, 184.

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Áth Segi, 310, = Áth Sighe, now Assey? Four MM., 524, 985.

Áth Truimm, 66, 68, 108, 334, 336; now Trim.

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*belach, belut*, 'a pass.' Hence:—

Belach Duin, 60, 256; now Castlekeeran, Reeves, *Col.*, xlv.

Belach Gabrain, 194, 468; Belut Gabrain, 331; Gowran Pass.

Belach legtha, 208.

Belach Midluachra, 244; Moyry pass, R.

Belach Mugna, 522; Ballaghmoon.

Belach Ráthla, 154, 480; now Ballagh, near Malin Head, Inishowen, H.

*benn* 'peak' (from Lat. *pinna*?) Hence:—

Benn Gulbain, 478; Binbulbin.

Benna Bairche, 408, 422; the Mourne mountains.

Bennchor, 516; Bangor, on the south side of Belfast Lough.

Berlach, 250.

Bernas hua-n-Ailella, 142; a pass in the barony of Tirerrill, co. Sligo, H.

Bernas mac Conill, 329.

- Bernas Mór Tíre Áeda, 150; now Barnesmore mountains, in the northern part of Tírugh, co. Donegal, H.
- Bertlacha, 136, 138, 327; now Bertrach, a sandy island in the parish of Castleconor, co. Sligo.
- Bethrón, 410, 424.
- Bile Mace Crúaich, 188, 350.
- Bile Tortain, 184, 330.
- Birra, 514; Birr, Reeves, *Col.*, 193, 209.
- Blaitine, 306; Platten?
- Boand, fl., 22, 66, 310, 334, 335, 416, 424; = *Buinda*, the Boyne.
- Boonrige, 329.
- Bordgal Letha, 238; Burdigala, Bourdeaux?
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- Both Domnach, 154; Both Domnaig, 264, 266 n., 544, 574; now Bodoney, in the N. of co. Tyrone, R.
- Brath, gen. Bratho, a river, 327.
- Brechmag (wolf-field), 335; Breaffy.
- Brechmag Húi Dothrain, 68.
- Brectain, 452. See *Mrechtan*.
- Breg, gen. pl., 68, 76, 275, 278, 335, 466, 536.
- Brene, 275.
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- Bretach, 156; Breadach in Inishowen? in Tirawley?
- Bretain, 'Britons,' 416 pl. gen. Bretan, 14, 16, 82, 248, 390, 414; dat. Bretnaib, 16, 390, 548, 550; acc. Bretun, 14, 357; latinised Bretani, 412, and Britones, q. v.
- Bretain Corn, 470; Cornish Britons.
- Bretain Ledach, 412; Britons of Letavia.
- Bretain tuascirt, 412; Britons of the North.
- Bretnaig, 432, l. 10.
- Brí Airigi, 234, 352, l. 32.
- Brí Leith, 90.
- Brí mac Taidc, 528 = Brí mic Taidhg, Reeves, *Col.*, 406, 407.
- Brí-dam (hill of oxen), 218, 306; in Ges-hill, Queen's County, O'D.
- Britannia, 23, 332, 510; Britannia, 499, 501; Britannia, 501; Britanniae, 272, Britannia—cont.
- 364, l. 1; Britanniae, 366, l. 13, 370, l. 10, 503.
- Britones, 244, 272, 334, 509.
- Brittus, 510.
- Brosnacha, 214, 216; Brosna in King's County.
- Bruden dá Derga, 534; Bohernabreeny on the Dodder.
- Brug Maic ind Occ, 516; Four MM., 656.
- Buale Pátraic, 138.
- Búall river, 142; Buail, 348, l. 19; the Boyle.
- Búas, fl., 329; the Bush.
- Burguinnia, 416; Burgundy.

## C.

- Cabcenne, fl., 299; not identified. Can it be a scribal error for *Culcenne*? A *Traigh Cuilcinde* is mentioned in Reeves, *Col.*, 289, but this is in Sligo Bay; now the Cushen.
- Cac, 350, l. 27.
- Cail Boidmail, 311.
- Caill Fochlad, 406, 420; Caille Fochlad, 444.
- Caill Uallech, 76; Killcoelagh.
- Caissel (from *castellum*), 214, 250, 331, 468, 520, 546, 552; Caisel na Ríg, 194, 196; now Cashel.
- Caisel Irre, 94, 108, 138, 140, 146; the ancient name of a stone fort near the town of Sligo, H.; Killespugbrone.
- Calle, 536.
- Calrige, 338, l. 1; Callraige, 144; now represented by the parish of Calry, co. Sligo; it formerly extended into Leitrim, H. There was another Calrige in Westmeath.
- Callrige tre Maige, regiones, 328.
- Calrige Cúle Cernadain, 142, 250.
- Cambas, 350, l. 26; a monastery founded by Congell on the bank of the Bann. Reeves, *Col.*, 96.
- Camlann, 501.
- Cannan, Canaan, 410.
- Capua, 446.
- Carbria, 20.



- carn*, cairn. Hence :—  
 Carn Feradaig, 202.  
 Carn Fiachach, 80; in the parish of Conry, barony of Rathconrath, co. Westmeath, O'D.  
 Carn Láma, 162; Reeves, *Col.*, 71 n.  
 Carn Setnai, 160, 348.  
 Carric Dagri, 308.  
 Casse, gen., 512, 566.  
 Catrige, 342, l. 12.  
*cell* = cella. Hence :—  
 Cell Aires, 266 n., 574.  
 Cell Airthir, 74.  
 Cell Alaid, 134; now Killala, co. Mayo, O'D.  
 Cell Angle, 328.  
 Cell Atrachtæ, 108; now Killaraght, in the barony of Coolavin, co. Sligo, H.  
 Cell Auxili, 242, 350; Killashee, in Magh-Lifi, O'D.  
 Cell Bile, 310; aeccliesiam Bili, 310.  
 Cell (leg. Cail) Buadmáil, 92. See *Cail*, *B.*  
 Cell Cairce, 304.  
 Cell Cerne, 306.  
 Cell Chunnu, 550.  
 Cell Ciannain, 416.  
 Cell Conadain, 164.  
 Cell Corcu-Roide, 138; now the church of Conree, in the barony of Rathconrath, co. Westmeath, H. See Reeves, *Col.*, 89, note a, where *Corcu-Roide* is identified with *Corkaree*, a barony north of Mullingar.  
 Cell Dareis, 264 = Cell Aires, 266 n.  
 Cell Dumai Gluinn, 68, 335; now Kilglinn, in the parish of Balfeghan, barony of Upper Deece, co. Meath, O'D.  
 Cell Epscoip Rodain, 142; Murrisk?  
 Cell Fiacla, 198; now Kilfeacle, barony of Clannwilliam, co. Tipperary, H.  
 Cell Fine, 30, 418, 446; supposed to be Killeen-Cormac, three miles W. of Dunlavin, co. Wicklow.  
 Cell Forcland, 130; Forglan, 134, 420.  
 Cell Garad, 106; now Oran, co. Roscommon, H.  
 Cell Glass, 82, 162.  
 Cell hua nDaigri, 520.  
 Cell Lothair, 76.  
 Cell maic Laithphi, 306.  
 Cell Malaich, 198; appears to be Kilmaloo, parish of Kinsalebeg, in the S. of the barony of Decies-within-Drum, co. Waterford, H.  
 Cell Manach, 242.  
 Cell Már (Maige Glais), 313.  
 Cell Már Airdlice, 305.  
 Cell Már Muaide, 305.  
 Cell Már Saeoli, 313.  
 Cell Már Sir-Drommo, 329.  
 Cell Móna, 522; Four MM., 976?  
 Cell Mór, 542; gen. Cille Móire, 544.  
 Cell Mór Maige Glais, 94, 313; now Kilmore, in the barony of Ballintobber North, co. Roscommon, H., *sed qu.*  
 Cell Mór Ochtair Muaide, 136; now Kilmore-Moy, a parish in the baronies of Tireragh, co. Sligo, and Tyrrawley, co. Mayo, O'D.  
 Cell Mór Pátric, 349, l. 19.  
 Cell Muine, 516.  
 Cell Olcáin, 136.  
 Celiosnad, 512; Kellistown, O'D.  
 Cell Raithin, 311.  
 Cell Riada, 264, 574; Cell Riatai, 266 n.  
 Cell Róe Móre, 140; now Killroe, parish of Ki'lala, co. Mayo, O'D.  
 Cell Senchua, 328; Shanco.  
 Cell Tidil, 202; now Killeely, in the baronies of Coonagh and Small-county, in the east of co. Limerick, H.  
 Cell Tog, 122; in Cera, now Carra, co. Mayo.  
 Cell Úsailli, 186; now Killossy or Killashee, barony of Naas, co. Kildare, O'D.  
 Cella Cuilind, 186, 331.  
 Cella Rath, 200, 350.  
 Cenannus, 104, 518, 526; gen., Cenandsa, 536; Kells, in Meath.  
*cenél* 'genus.' Hence :—  
 Cenél Ailello, 104, 318, 319.  
 Cenél Cáicháin, 338, l. 19.  
 Cenél Coirpri, 148, 250; the barony of Carbury, in the north of co. Sligo, O'D.  
 Cenél Comgil, 349, l. 22, = Cinel Comhgaill, Ogygia, 470, cited, Reeves, *Col.*, 180.

Cenél Conaill, 148, 190, 250; now the co. of Donegal.  
 Cenél Éndai, 156, 192; in Tirconnell, co. Donegal? (There were tribes of this name also in Meath and Westmeath.)  
 Cenél Eogain, 524, 526; Reeves, *Col.*, 33, note f.  
 Cenél Fíachrach, 349, l. 10.  
 Cenél Lathron, 328.  
 Cenél maic Ercæ, 94; Eirc, 144; a tribe and territory in the N. of co. Roscommon, H.  
 Cenél Muinremair, 144; probably in that part of co. Cavan in which is situate Lough Ramor, anciently called Loch Muinremair, O'D.  
 Cenél Oingosso, 349, l. 1. See Cenel Aenghusa, Four MM.  
 Cenél Nothi, 301.  
 Cenél Sáí, 104, 318.  
 Cengoba, 232, 266; Ceanngubha in Magh Line?  
 Cenn Airt, 310.  
 Cenn Delgen, 518; Four MM., 617, 720.  
 Cenn Febrat, 208; one of the Ballyhowra (*Bealach Fheabhradh*) mountains, co. Cork.  
 Cenn Locho, 337; Kinlough, co. Mayo?  
 Cenn Magair, 518; Kinnaweer, in Tirconnell? O'D.  
 Cenondas, 318; Kells, in the N.W. of co. Meath, Reeves, *Col.*, 278; also Cenannus.  
 Cera, 514; Carra, in Connaught?  
 Cerrigi, deserta, 320.  
 Cíanacht, 104, 160, 318.  
 Cíanacht Glinne Gemin, 514; Keenaght, in Ulster, O'D.  
 Cíanachta, 546; in Magh Breagh, Meath, O'D., Reeves, *Col.*, 110.  
 Cíarraige, 108; the descendants of Ciar, son of Fergus, Reeves, *Col.*, 221.  
 Cíarraige Arne, 110; part of the barony of Clanmorris, co. Mayo, and part of the barony of Costello, diocese of Tuam, O'D.  
 Cíarraige Connacht, 68, 335; there were three territories of this name in Connaught: C. Aei in the west of the co.

Cíarraige Connacht—*cont.*

Roscommon, C. Locha nanAiredh in the barony of Costello, co. Mayo, and C. Airtich, also in Roscommon, O'D.  
 Cíarriche Supernus, 337.  
 Cíarrige Luachra, 426.  
 Cíchloscthi (burnt-paps), 532; the Amazons.  
 Cíand Chernaig, 542; Clankarney, R.  
 Cíand Colmáin, 446; in Meath, Four MM. 475, 713, Reeves, *Col.*, 268.  
 Cíand Domnaill, 526.  
 Cíand Echdach, 544.  
 Cíand Suibni, 544; Four MM., 1161.  
 Clar, 200; a hill about three miles north-west of Galbally, co. Limerick, O'D.  
 Clare, 350, l. 31.  
 Clébach, fons, 314, 317; Clíabach, topur, 98.  
 Clettech, 512; over the Boyne; Four MM., 266.  
 Clí, 348; l. 24.  
 Clíu, 342, l. 12.  
 Clochán na Temrach, 458.  
 Clochar, 60, 158, 174, 176, 252, 256, 296.  
 Clochar macu-Doimni, 178; = Clochur filiorum Daimeni, Reeves, *Col.*, 111; Clogher in Tyrone.  
 Cloencloch, 514.  
*clúain* 'field.' Hence:—  
 Clúain, gen. Clóno, 314, 329.  
 Clúain Alad Deirg, 76.  
 Clúain Aniss, 304; Clones.  
 Clúain-Brónaig, 20, 90, 168; now Clonbroney, in the barony of Granard, co. Longford, H.  
 Clúain Cáin, 226, 387; now Clonkeen, in the barony of Ardee, co. Louth, H., Reeves, *Col.*, 47.  
 Clúain Credail, 514; Killeedy.  
 Clúain Crema, 74, 349; Clooncruff.  
 Clúain Eidnech, 350, 516; Clonenagh in Laighis.  
 Clúain Ernainn (Ernan), 74.  
 Clúain Fota Ainmirech, 78; Clonfad?  
 Clúain Fiacla, 542.  
 Clúain Fiacnæ, 166; now Clonfecle, about 5 miles north of Armagh, O'D.  
 Clúain Findglais, 337

- Clúain Iraird, 76, 120, 478, 550; now Clonard, co. Meath, Reeves, *Col.*, 195, 253.  
 Clúain Lagen, 335.  
 Clúain mac Nois, 80; Clúain-maceu Nóis, 76, 84, 88, 556; Clonmacnois.  
 Clúain Mór Máedóc, 350, l. 6; Clonmore, in Leinster, O'D.  
 Clúain na Manach, 80.  
 Clúain Senmail, 80.  
 Clúain Tarb, 522; Clontarf, near Dublin.  
 Clúath, Cluad, fl., 432; the *Clôta*, better *Clouta*, now Clyde.  
 Cnoc Drommo Gablæ, 350, l. 2.  
 Coerich Coirpri, 90.  
 Cóiced Cáicháin, 338, l. 5.  
 Coindre, 329; now Connor, a bishop's see in Ulster. See Reeves, *Eccl. Antt.*  
 Coirp raithe, 310.  
 Coll na nÍngen (the maidens' hazel), 232.  
 Collumbos, 306.  
 Collunt Pátraic, 330.  
 Combur trí n-Usce, 238; 'confluence of three waters,' a place in Leinster, near Waterford, where the rivers Suir, Nore, and Barrow meet.  
 Conaclid, 338, l. 13.  
 Conail, Tír, 298.  
 Conalneos fines, 275.  
 Conalli (Conaille, Conaellæ) Muirthemni, 16, 390, 414, 438, 510; the level part of the present county of Louth, H., from the Cuailnge mountains to the Boyne, Book of Rights, 21, 166, Reeves, *Col.*, 53.  
 Conchuburnenses, 302, 311.  
 Condere, 166; Condire, 162; Connor, a bishop's see in Ulster.  
 Conmacne mara; 108, 319; Connemara, in Connaught.  
 Conmaicne, regionem, 321; probably C. mara, but there were two other tribes of the same name, *C. Cuile* and *C. Duine Móir*; also in Connaught.  
 Connachta, 68, 92, 94, 142, 146, 420, 190, 311, 402, 420, 444, 520, 526, 552, 556; Conachta, 500; Connaught-men, Conachtarum regio, Reeves, *Col.*, 157.  
 Constantinopolis, 518, 572.  
 Coolenni, 275; Cualann.  
 Corann, 130, 518; now the barony of Corran, co. Sligo.  
 Corbraige, 518; Carbury.  
 Corcu-Chonluain, 313.  
 Corcu-Ochland, 94; a territory in the east of co. Roscommon, H. Is this the Corca-Eachlann of Topog. Poems?  
 Corcu-Roide, 138, = Corca Raidhe, Reeves, *Col.*, 89; Corkaree, in Westmeath.  
 Corcu-Themne, 122, 323, 324, 329; Corca-henny, now Templemore; *Corca Thine* of Top. Poems, perhaps Corcohenny, co. Tipperary.  
 Cothirbi generis, 311.  
 Cothraige, dat. Cothrugú, 162, 349; now the barony of Carey, in the north of Antrim, R.  
 Craeb Tilcha, 524.  
 Craibecha, 216; perhaps Creevagh, in the parish of Clonmacnois, King's County.  
 Cremthinne, 340, l. 24; perhaps Cremh-thainn, Four MM., 1036.  
*crích 'finis.'* Hence:—  
 Crích Coirbri maic Briuin, 350, l. 30.  
 Crích Conaill, 148, 166; now the co. of Donegal.  
 Crích Conailli, 244; another name for Conaille Muirthemni, O'D.  
 Crích Drommo Nit, 338, l. 8.  
 Crích Éndai Artech, 80.  
 Crích Fergussa, 156.  
 Crích Húa mBriain in tuisceirt, 174.  
 Crích Húa Cremthainu, 174.  
 Crích Humail, 322.  
 Crích Mugdorn, 182; now Cremorne.  
 Crích Rois, 226.  
 Crinach, 526; Four MM., 1086.  
 Croch Cuile, 319.  
 Croch Cule Conmacne, 108; now Cruagh-nakily or Cruanakeely, H.  
 Croeb, 536; Craobh, a territory in Ulster, Four MM., 1118, &c.  
 Cróibech, 76, 349.  
 Cro-inis, 524; perhaps Crowinish, in Lough Ennell, Westmeath.  
 Cross Pátraic, 130, 132; about one mile S. of Killala, O'D.  
 Cruach, 398.

- Crúachán (Cróchan), 80, 98, 314.  
 Crúachan (Cróchan) Aigle, 84, 112, 114, 120, 322, 474, 478.  
 Cruidneni, 276; the Picts?  
 Crumaine, 82.  
 Cruthen-tuath, 518; the Pictfolk. Cruithini populi, Cruithnii, Reeves, *Col.*, 93, 33.  
*cúil* 'secessus.' Hence:—  
 Cúil Aithgoirt, 542.  
 Cúil Cernadan, 142; now Coolcarney, a district in the barony of Gallen, co. Mayo, H.  
 Cúil Coll, 526.  
 Cúil Conairi, 514, 536; in Cera, Four MM., 544.  
 Cúil Core, 321.  
 Cúil Corre, 110; Corrae, 310; Four MM., 648.  
 Cúil Dremni, 514, 552.  
 Cúil Echtrann, 162; now Culfeightran, barony of Carey, co. Antrim, R.  
 Cuillenn, 350, l. 28; Cullen, in Munster, Four MM., 1579.  
 Cúil Maige, 190, 346, l. 4; 350, l. 1.  
 Cúil Raithin, 166, 329; now Coleraine, on the river Bann, R.  
 Cuil Tolath, 110, 321; now the barony of Kilmaine, in the south of co. Mayo, O'D.  
 Cuirene, 68, 235; comprises the barony of Kilkenny West, in Westmeath, and that part of the parish of Forgnaidhe (Forgney), lying to the south of the river Eithue (Inny), co. Longford, O'D.  
 Cumbir, 350, l. 8.  
 Cunga, 528; Cong, co. Mayo.  
 Curcu-Sai, 318.
- D.
- Dá Charn, 337.  
 Dá Ferta, 520.  
 Daball, 536, 572; in Oirghialla, Four MM., 356, 953.  
 Daigurt, 154, 160.  
 Daimliac, 572; Duleek, in Meath.  
 Dair, river, 566.  
*daire* 'oakwood.' Hence:—  
 Daire Fidas, 338, l. 12.  
 Daire Lurain, 550; Derryloran, in Tyrone, Four MM., 1123.  
 Daire Medóin, 338, l. 12.  
 Daire Méil, 338, l. 12.  
 Daire Mór, 338, l. 11.  
*dál* 'division.' Hence:—  
 Dál Araide, 16, 160, 164, 166, 168, 390, 392, 438, 448, 510, 512, 552; Dálairde, 422; a region in the east of Ulster, extending from Newry to Slemish mountain, R.  
 Dál-mo-Dola, 202; probably one of the two townlands called Dolla, parish of Croone, barony of Coshma, co. Limerick, H.  
 Dál Riata, 160, 162, 164, 168, 226, 544; now the Route in the north of co. Antrim, R.  
 Dál Runtir, 226, = Mocu-Runtir, Adamnan's *Vita Col.* c. xviii.  
 Dallmuine, 224; is supposed to be = Dál mBuinne, a tract of country on either side of the river Lagan, from Spencer's Bridge, near Moira, to Drum Bridge, near Belfast, R. and H.  
 Dam-inis, 329; Devenish, in Lough Erne, co. Fermanagh, Reeves, *Col.*, 252, 287.  
 Déisi, 204; Deissi, 343, note 1.  
 Deis deiscirt, 208; Deisi gen. acc. p. 1, 208; this is Deis-Beag, a territory lying around the hill of Knockany, and containing the town of Bruff, co. Limerick, O'D.  
 Déise tuascirt, 198.  
 Dergdere, 88; now Lough Derg, an expansion of the Upper Shannon, O'D.  
 Dermag Cúle Céennai, 82.  
 Derlus, 38; an ancient name of Bright, R.  
 Deruth Mór Cúle Cais, 337.  
 Desmumu, 528; South Munster, Desmond.  
 Dichuil, 122, 324.  
 Dinn map Letan, 570.  
 Dinn Tradui, 570.  
 Dísert Odráin, 266.  
 Dísert Pátraic, 130, 146, 194, 478; near Assaroe.  
 Doburbar, 329; cf. *Dobur Artbranani*, Reeves, *Col.*, 63.

Dodder (*Dothair*), river, 535, note 7.  
Doim, fl., 330.

Doimliacc Cianáin, 318 ; Duleek.  
*domnach* (church) = *dominicum*, ecclesia,  
*κυριακόν*, Ducange. Hence :—

Domnach, 78.

Domnach Ailmaige, 328.

Domnach Airthir Arda, 160.

Domnach Airthir Maige, 174.

Domnach Airte, 80; now Donard, near  
Dunlavin, co. Wicklow.

Domnach Armoin, 574.

Domnach Arnoin, 266.

Domnach Bili, 156.

Domnach Brain, 168; perhaps Donnaba-  
ran, in the deanery of Tullaghoge, co.  
Tyrone, R.

Domnach Brechmaige, 160.

Domnach Brigte, 350, l. 13.

Domnach Cáinri, 162, 349 = Domnach  
Fainre, 168; now Donagherry, at  
Stewartstown, co. Tyrone, R.

Domnach Cati, 154.

Domliacc Cianáin, 104.

Domnach Combair, 164, 349; now Com-  
ber, co. Down, at the northern end of  
Strangford Lough, H.

Domnach Dola, 154, 264; Domnach Dula,  
266 n., 574: on the Mag Dola, now  
*Mayola*.

Domnach Dari, 154.

Domnach Eochaili, 350, l. 15.

Domnach Féice, 190, 346.

Domnach Fothirbe, 168.

Domnach Imlecho, 350, l. 10.

Domnach Laebain, 266.

Domnach Libuir, 168; D. Libeir, Reeves,  
*Eccl. Ant.*, 294.

Domnach Maeláin, 168; D. Moelain,  
Reeves, *Eccl. Ant.*, 294.

Domnach Maige Slecht, 92.

Domnach Maigen, 182; now Donagh-  
moyne, in the barony of Farney, in  
Oirghialla, O'D., Reeves, *Col.*, 81, 389.

Domnach Már Críathar, 344, l. 8.

Domnach Mescain, 264, 574.

u 10231.

Domnach Mín-clúane, 154; the old church  
of Clooney, parish of Clondermot, near  
Derry, H.

Domnach Mór, 130.

Domnach Mór (Eilni), 349, l. 6.

Domnach Mór Áilmaige, 348, l. 21.

Domnach Mór Maige Áine, 206.

Domnach Mór Maige Criathar, 188, 192;  
supposed to be near Sleaty, barony of  
Slievemargy, Queen's County; Dom-  
nach Mór Criathar, 350, l. 11.

Domnach Mór Maige Damoerne, 164;  
Reeves, *Eccl. Ant.*, 338.

Domnach Mór Maige Echnach, 74, 76.

Domnach Mór Maige Ene, 146, 348; the  
Great Church of Mag Ene, now Moy,  
a plain between the rivers Erne and  
Drowes, in the south of co. Donegal, O'D.  
Domnach Mór Maige Itha, 150; Donagh-  
more, in Tirconnell.

Domnach Mór Maige Luadat, 350, l. 9.

Domnach Mór Maige Reta, 192, 350, l. 16.

Domnach Mór Maige Selce, 108.

Domnach Mór Maige Seblai, 96; now  
Domnach Patruig, on the bank of Lough  
Hackett, barony of Clare, co. Galway,  
O'D.

Domnach Mór Maige Sile, 350, l. 12.

Domnach Mór Maige Tochair, 156, 158;  
in Inishowen.

Domnach Mór ubi est episcopus Mucnae,  
132; now Donaghmore, in the parish  
of Killala, co. Mayo, H.

Domnach Mór Pátraic, 307, 309.

Domnach Naissi, 250.

Domnach Nemand, 542.

Domnach Pátraic, 70, 72, 466; now Do-  
nagh Patrick, in the barony of Upper  
Kells, co. Meath, H.

Domnach Pirni, 350, l. 14.

Domnach Riascad, 168; now Donaghrisk,  
parish of Desertcreat, co. Tyrone, R.

Domnach Rígdruing, 542.

Domnach Rígdruinn, 168; Reeves, *Eccl.*  
*Ant.*, 294.

Domnach Sairigi, 104, 318.

Domnach Sechnaill, 242, 382, 390, 394  
506; Dunshaughlin, in Meath.

R R

Domnach Senchue, 154, now Shancoe.  
 Domnach Senliss, 154.  
 Domnach Sratha, 146.  
 Domnach Tortain, 184.  
 Drobáis, 250, the river Drowes; Drobaise, fl., 328; Drobeiss, 146; Drobés, fl., 348, l. 22; now the Drowes.  
 Drommann Breg, 120; Dromma Breg, 234; in the north of co. Meath, H.  
*druimm*, 'ridge.' Hence:—  
 Druimm-bó, 222; either Drumbo in Ulaidh, Four MM., 1003, or Drumbo in Tírcon-nell, *ibid.*, 1490.  
 Druimm Cád, 542.  
 Druimm Cain, 250; Drumquin, in Tyrone?  
 Druimm Chea, 90; some place in co. Longford.  
 Druimm Clíab 146; Drumcliff, in North Connaught.  
 Druimm Coblai, 242.  
 Druimm Conchain, 194.  
 Druimm Corcain, 74, 518.  
 Druimm Cruachni, 250.  
 Druimm Corcortri, 72.  
 Druimm Dairi, 305.  
 Druimm Daro, 144, 338.  
 Druimm Den, 536.  
 Druimm Dergaige, 512; Four MM., 507.  
 Druimm Dubain, 178.  
 Druimm Fenneda, 232.  
 Druimm Ferta, lviii.  
 Druimm Fíndich, 162, 349; now the town-land Drumeeny, parish of Ramoan, co. Antrim, R.  
 Druimm Inesclaind, 76, 520; Druminisklin or Drumiskin, in Conaille.  
 Druimm Lías, 144, 328, 338, 340; now Drumlease, barony of Dromahaire, co. Leitrim, H.  
 Druimm maic Ublai, 240, 248; Four MM., 830.  
 Druimm moccu-Echach, 286; in Iveagh.  
 Druimm-Mór, 226, = Druim Charadh, Colgan, now Drumcar, in the barony of Ferrard, co. Louth.  
 Druimm Raithé, 88; perhaps Drumrany, in West Meath, about six miles N.E. of Athlone, H.

Druimm Ríg, 520; Drumree, in Meath.  
 Druimm Roilgech, 60, 256; Drumrally.  
 Druimm Toidached, 338, l. 13.  
 Druimm Urchaili, 184, 330; Four MM., 837; Drummurraghill, Co. Kildare, R.  
 Drummam Breg, 120, 352 (Dorsos Breg).  
 Drumme, 108; in co. Sligo, east of Lough Gara, H.  
 Drummot Cérrigi, 108, 300, 320; possibly Drummad, in the parish of Tibohine, barony of Frenchpark, co. Roscommon, H.  
 Dub ('Niger'), 328, 348; Duib, river, 146; now the Duff or Bunduff co. Sligo.  
 Dub-Commar, 536; in Crích-Roiss, in Bregia, Four MM., 322.  
 Dulo Ocheni, 329.  
 Duma Gobla, 404.  
 Duma Graid, 94, 96, 813; 'there are six places called Doogary in co. Mayo and two in Roscommon,' H.; and one in Tynan, but none àpropos, R.  
 Duma Selce ('mound of the chase'), 106; a little to the south of the village of Tusk, co. Roscommon, H.; Dumha Sealga, Four MM., 1448.  
 Dumbarton, 9. See Ail Cluathé.  
 Dumech haue nAillello, 314; Dumacha Hua nAillella, 98.  
 Dún, 424; Down or Downpatrick.  
 Dún Bolg, 514; in Leinster, Four MM., 868.  
 Dún Cethirn, 516, 518; Dunkehirne, or the Giant's scone, co. Londonderry, Four MM., 679; Reeves, *Col.*, 94, 96.  
 Dún Cruithne (Picts' fort), 160; Dun Crun, co. Londonderry, Four MM., 1206; Dooncroon, in the parish of Magilligan; Reeves, *Col.*, 96.  
 Dundrum, 289, note 7.  
 Dún Leth-glassé, 38, 254, 298, 408, 452, 486; Down or Downpatrick.  
 Dún maic Liathain, 570.  
 Dun n-Oac-féne, 206.  
 Dún Sobairei (Sebuirgi), 162, 250, 329; now Dunseverick, on the northern coast of co. Antrim, R.

E.

Eblenn, 512; the Slieve Phelim mountains.  
 Ebmoria, 272 = Curbia, B.  
 Ebraidi, 440, Hebrews; Ebrei, 398, 412; Ebraei, 414.  
 Echaineach, 144; Echenach, 328; Agha-nagh, R.  
 Egept, 532; Egipt, 432; Egiptus, 502; Egypt.  
 Egli, Montem, 310, 322; better Aigle.  
 Eithne, fl., 68; Ethne, 410; now the Inny, co. Longford, O'D.  
 Elca, 426.  
 Elda, 244.  
 Elne, 329; Eilne, 329, 349.  
 Elo, 246.  
 Elpa, 404; for Alba, Alpa.  
 Emain, 408; Emain Mache, 536; the Navan Fort, near Armagh.  
 Enach Conglais, 182, 184; now Killaney, C.  
 Enach Senmail, 542.  
 Eoganacht, 470.  
 Eoganacht Airthir Cliach, 198.  
 Eoraip, 446; gen. Eurupa, 30; Europe.  
 Erchuil, 122.  
 Érennach, pl. n. Éennaig, 28; an Irishman.  
 Ériu, 476; (also Hériu, q. v.), gen. Érenn, 16; Éirenn, 28; Éirend, 30; Iverio, Ireland.  
 Ériu (a hill), 566.  
 Ernaide, Ernaide Dicollo, 248; now Urney, Nurney, Furney, in the parish of Faughart, a little north of Dundalk, H.  
 Espain, 426; Spain.  
 Ess macc nEirc, 142, 144, 156; on the river Boyle, in Magh Luirg, O'Don.  
 Ess Ruaid, 146, 328, 343, 478; now Assaroe, a cataract on the Erne, near Ballyshannon, co. Donegal.  
 Etál 416, 442, 444; Italia.  
 Euoi, 328.  
 Euonia, 288,

F.

Fál, 536; a name for Ireland fir Fáil, 480.  
 Fail, 426.  
 Farcha, 520.  
 Femem, 196, a plain in Munster.  
 Féni, 343, note 1, 408, 550, 564.  
 Fernae, acc. Ferni, 337; Ferns in Húi Cennselaig.  
 Ferta, 228, 234, 236, 470.  
 Ferta Fer Féice, 40, 42, 46, 278, 280, 306, 454; now Slane.  
 Ferta Locha Dá Ela, 134.  
 Fertae Martyrum, 290, = Ferte Martar, 242, 356.  
 Fertais Tuamma, 168; now Toome Bridge, over the lower Bann, co. Antrim, R.  
 Fid, 174.  
 Fid Mór (great wood), 150, 342, 343, 348; now Veagh, in the parish of Raymochy.  
 Fidard, 318; Fethard, in co. Tipperary, O'D.  
 Fidarta, 104; Fidarte, 350; now Fuerty, barony of Athlone, co. Roscommon, H.  
 Fidnacha, 526, perhaps Feenagh, in co. Leitrim.  
 Findabair, 168, 176, 252. The F. mentioned in p. 176 is now Findermore, in the barony of Clogher, co. Tyrone, H.  
 Findmag (Vindomagos), 122, 350; fontem Findmaige, 323. There was a Finn-mhagh, now Finvoy, in Húi-Echaich Ulad, Four MM., A.D. 1054.  
 Findmag i críchaib Aue Maini, 325.  
 Findubrec(h), 296.  
 Fininna, (Finnine?), 206.  
 Fir Assail, 78, 349.  
 Fir Bolg, 532.  
 Fir Cule, 184, the barony of Kells, co. Meath, H.  
 Fir Gabrae, 170, probably between Húi-Tuirtri, west of Lough Neagh, and Donaghmore, co. Tyrone, R.

R R 2

Fir Imchlaire, 170 ; around Donaghmore, to the west of Dungannon. R.  
 Fir Maige Feine, 208 ; now the barony of Fermoy, co. Cork, O'D.  
 Fir Midi ('Men of Meath'), 524.  
 Fir Roiss, 182, 184, 226 ; in the south of co. Monaghan, O'D.  
 Fir Umail, 112.  
 Fobar, 518 ; perhaps Fore, in Westmeath.  
 Fochaine river, 154 ; now the Faughan, which flows into Lough Neagh, O'D.  
 Fochlad, 25, 32, 130, 136 ; Fochloth, silva, 309 ; Fochlithi, 309, 310, 327 ; Fochluth, silva, 326 ; Focluti, 364.  
 Forbraige, 250 ; *qy.* for Orbraige ; Orrery.  
 Fördruim, 74, 349 ; perhaps Fardrum, in Westmeath, Four MM., 1153.  
 Fordun, 418, 560.  
 Forgais, *dat. sg.* 350, l. 26.  
 Forgnai, 82, 84, 86 ; Forgnide, 335 ; Forenide, 68 ; now Forgnay.  
 Forrach mac nAmalgada, 134 ; Foirrgea mac nAmolngid, 327 ; now Mullagh-farry, near Killala, O'D.  
 Forrach Pátraic, 188 ; said to be the name of an old church in the south of co. Kildare, O'D.  
 Fortrin (nom. *sg.* Fortriu ?), 162, = *Verturiones*.  
 Fortuatha Lagen, 418 ; a territory in Leinster, Four MM., 707.  
 Fothart, 343, note 1.  
 Fothirbe Snitheni, 82.  
 Fothrad, 162.  
 Fotla, 426.  
 Frainc, 104, 414, 432 ; Franci, 8, 378.  
 Francia, 25.

## G.

Gabair Lifi, 514 ; Gabor Liphi, 344 ; Gabhra L., Four MM., 557.  
 Gabón, Γαβάρ, 311.

Gabran, 343, note 1.  
 Gaethlaige (Marshes), 532.  
 Gaill, 416 ; *dat.* Gallaib, 16.  
 Gaill Átha Cliath, 522 ; Foreigners of Dublin.  
 Galeng, 248 ; *gen. pl.* of Galenga (otherwise Lugne), in Mayo and Sligo, O'D.  
 Galli, 378, l. 20.  
 Gallia, 510 ; Galliae, 270, 300, 301, 302, 370, 418, 503 ; Reeves, *Col.*, 57, 241.  
 Garad, cacumine, 318.  
 Gessen, *dat.* Gessen, 277 ; Goshen.  
 Gibeon, 254.  
 Glastimber na nGoedel, 426, = Glastingibeira, 505, Glastonbury.  
*glais*, 'stream.' Hence :—  
 Glais Conacolto, 338, l. 7.  
 Glais Conaig, 130.  
 Glais Tamlachtæ Dublocho, 338, l. 8.  
 Glais Telchæ Berich Abraidne, 338, l. 6.  
*glenn*, 'valley.' Hence :—  
 Glenn dá Locha, 516 ; Glendalough.  
 Glenn Gemin, 514 ; G. Gaimen, in co. Londonderry ; Glengiven, R.  
 Glenn Indechta, 164 ; now the church of Glynn, in the barony of Lower Belfast, co. Antrim, Reeves, *Eccl. Ant.*, 56, 329.  
 Glenn Mámmo, 522, 536 ; a valley near Dunlavin, in Leinster, O'D.  
 Glenn Sescnáin (Vallem Sescnani), 303.  
 Glenn Uissen, 350, l. 5 ; in Húi-Bairche, near Carlow, O'D.  
 Gleoir, 337.  
 Glinne, 144 ; 'the glens,' Glenkeel, Glenaniff, Glenade and Glennauns, E. and N.E. of Drumlease, co. Leitrim, H.  
 Gloinestir nanGaedel, 505. See *Glastimber*.  
 Gluare in Latharna, 164 ; now Glöre, the church of Glenarm, co. Antrim, R.  
 Góidil, 382, 446, 532 ; *dat.* Goedilaib, Gaedilaib, 28, 30, the Gaels.  
 Gort Conaich, 248 ; a monastery in the barony of Cremorne, co. Monaghan, H.  
 Granard, 90, = Granardia, 20, co. Longford.  
 Graneret, 311.



Grecaide (Gregraide) Locha Teget, 108 ;  
 Gre craige, 138 ; a district in the south of  
 co. Sligo, O'D.  
 Gregergi, tramitem, 319.  
 Grellach Dá-phil, 566 ; Grallagh, R.  
 Grellach Dollaid, 518 ; Four MM., 693.  
 Grellach Elte, 514 ; Four MM., 538, 910,  
 911.  
 Grenlaich Fote, 338, l. 9.  
 Grían, 202, 351, l. 1 ; now Grean, in the  
 baronies of Coonagh and Clanwilliam,  
 co. Limerick, H.  
 Grían Fothart, 344, l. 1.  
 Grían la Aradhau, 202.  
 Guenedotia, 501.  
 Gulban Guirt, 120 ; now Binbulbin, a hill  
 in the barony of Carbury, co. Sligo, H.

# H.

Hebraei, 18.  
 Hermon, sliab, 28.  
 Hériu, 382, 890, 410, 426, 528, = Hyberio,  
 357, l. 8 ; Hiberio, 364, 375, 376, 377.  
 See *Ériu*.  
 Hí, 520, 536 ; Iova, now Iona.  
 Hibernenses, 296, 356, 510, 511 ; Hiber-  
 nienses, 500 ; Hevernenses, 32 ; the  
 Irish ; Hybernas gentes, 867, l. 32.  
 Hibernia, 26, 302, 303, 304, 310, 312, 332,  
 333, 342, 379, 418, 500, 510.  
 Hipo, 554 ; Hippo.  
 Hiruait, 122 ; Hirota, 324.  
*húa* 'descendant,' n. pl. *húi*.  
 Húi Ailella, 94, 98, 144.  
 Húi Amalgada, 126, 134, 136, 420 ;  
 Tirawley, co. Mayo.  
 Húi Barrche, 402 ; now the barony of  
 Slievemargy, Queen's County, O'D.  
 Reeves, *Col.*, 164.  
 Húi Bressail, 234, 542 ; afterwards called  
 Clanbrassil, to the south of Lough  
 Neagh, in the counties of Armagh and  
 Down : now the barony of Oneilland  
 East.  
 Húi Briuin 106, 528 ; in Connaught,  
 Four MM., 574, &c.  
 Húi Briuin in tuascirt, 174.

Húi Briuin Seolai, 96.  
 Húi Ceinselaich, 188, 192, 194, 526 ; in  
 co. Wexford.  
 Húi Cremthainn, 174 ; in the barony of  
 Slane, co. Meath, O'D.  
 Húi Cremthainn, 192 ; in the barony of  
 East Maryborough, Queen's County, H.  
 Húi Cremthainne, 464.  
 Húi Cuanach, 198, Four MM., A.D. 1014 ;  
 the barony of Coonagh, in the east of  
 Limerick, O'D.  
 Húi Darca-chein, 164 ; in the barony of  
 Castlereagh, co. Down, adjoining  
 Strangford Lough, H. See Four MM.,  
 1199, 1391 ; Reeves, *Eccl. Antt.*  
 Húi Dorthim, 335.  
 Húi Dothráin, 68 ; in the present co. of  
 Meath, H.  
 Húi Duib Dáre, 234 ; ancient chiefs of  
 Fermanagh and sometimes of Farney, H.  
 Hui Erae, 350, l. 14.  
 Húi Ercáin, 188 ; in the south of co.  
 Kildare, H.  
 Húi Erchón, 350, l. 3.  
 Húi Fáiláin, 234 ; about one half of the  
 northern part of co. Kildare, H.  
 Húi Faldi, 216, 266, = the present barony  
 of Ophaley, co. Kildare, and parts of the  
 King's and Queen's Counties, O'D.  
 Húi Fíachrach, 138 ; Nepotes Fechureg,  
 Fechreg, Reeves, *Col.*, 45, 225. Of the  
 two tribes so called, one (the Húi F.  
 Aidne) was in Galway, the other (H. F.  
 Mnaide) in Mayo and Sligo, Reeves,  
*Col.*, 31, 45.  
 Húi Fidgeinte, 202 ; a territory in the  
 south of co. Limerick, of which the  
 O'Donovans were chiefs.  
 Húi Garrchon (descendants of Garrchu),  
 186, 418, 466, 468, 504 ; in the co.  
 Wicklow, comprising the parishes of  
 Glenealy, Killaird, and Rathnew.  
 Húi Lilaig, 182.  
 Húi Loeguirí, 558, = Cinél Laoghairí,  
 Four MM., 639, 795.  
 Húi Moine Maini, 84, 104, 106, 318 ; in  
 the counties Galway and Roscommon.  
 Húi Meith, 248, 466 ; Omeath.

Húi Meith Tíre, 180, 182; situate in the barony and co. of Monaghan, O'D.  
 Húi (Oí) Midgnai, 72.  
 Húi Néill, 254, 256; northern and southern: Nellis Nepotes, Reeves, *Col.*, 93, 254, 403.  
 Húi Nialláin, 542, 544; Oneilland, co. Armagh, Reeves, *Col.*, 84.  
 Húi Onach, 94.  
 Hui Segain, 184.  
 Húi Torrorrae, 180.  
 Húi Tuirtri, 168, 542; Nepotes Turtrei, Reeves, *Col.*, 52; formerly on the west side of the Bann; afterwards driven to the east or Antrim side, R.  
 Hyberio, Hiberio. See *Hériu*.

## I.

Iardoman (?), 514.  
 Ictium (Iceium) mare, 25.  
 Ierusalem, 534.  
 Imbliuch, gen. Imlecha, 514; perhaps Emly, co. Tipperary.  
 Imbliuch Cluane, 164.  
 Imbliuch Ech, 68, 108, I. Equorum, 335; now Emlagh, in the parish of Kilkeeven, co. Roscommon, H.  
 Imbliuch Hornon, 313.  
 Imbliuch Onand, 94.  
 Imbliuch Sescainn, 78, 349.  
 Imdual, 234.  
 Imgoe Baislicce, 106; now Baslick, barony of Castlereagh, co. Roscommon (*im-goe* = *ambi-gavia*?).  
 Imgoe in finibus Loiguirí Midi, 336.  
 Imgoe Már Cerrigi, 321.  
 Imsruth Cul[e] Cais, 337.  
*inber* 'estuary.' Hence:—

Inber, 156.  
 Inber Ailbine, 303; the mouth of Delvin river.  
 Inber Ainge, 34; now the mouth of the Nanny river, which, running past Du-leek, county Meath, empties itself into the Irish sea. at the parish of Julianstown, O'D.

Inber Bóinde, 36, 66, 416; the mouth of the Boyne.  
 Inber Brénae, 36; the mouth of Strangford river.  
 Inber Colpthi, 40; 'hostii Colpdi,' 278, 424; the mouth of the Boyne.  
 Inber Dea, 30, 275, 448; Dea, 32; dat. Inbiur Dea, 34; the mouth of the Vartry river, co. Wicklow.  
 Inber Domnand, 34; now Malahide river.  
 Inber Múaide, 136.  
 Inber Slani, 36, 450; the mouth of the Slane river, inside Strangford Lough, between Ringbane and Ballintogher, H. *inis* (island), pl. n. *insi*. Hence:—  
 Inis Becc, lxiii, 190, 344, 349.  
 Inis-bó-finde, 82, 152, 518, 550; Inish-boffin, co. Mayo.  
 Inis Cathaig, 166, 206; now Scattery Island, in the Shannon.  
 Inis Eogain, 154; now Inishowen, co. Donegal.  
 Inis Fáil, 190, 192, 344, 349, l. 32; now Begery, a small island close to Wexford Haven, O'D.  
 Inis Lothair, 234.  
 Inis Pátraic, 34; Insola Patricii, 303; Inishpatrick, near Skerries, co. Dublin, Reeves, *Col.*, 83.  
 Insi Maccu-chor, 303; islands at Skerries.  
 Iordan, 350, l. 20.  
 Irai, fines, 327.  
 Irlóchir, 321; = Iorluachair (a great rushground), in Munster, Four MM., 727, 781.  
 Italia, 21, 25, 301, 302, 502. See *Étáil*.  
 Iudei, 424.

## L.

Láiges, 186, 188; = Laoighis, now Leix, a territory in Queen's County. Reeves, *Col.*, 211.  
 Laigin, Lagin, 188, 190, 194, 402, 424, 446, 448, 512, 522, 526; gen. pl. Lagen, 30, 344, 494; dat. pl. Laignib, 32; latinised Lagnennses, 512; Leinstermen.

- Lámraige, 200.  
 Latharna, 164; now Larne, cc. Antrim.  
*lathrach*, 'site.' See Reeves, *Col.*, 50.  
 Hence:—  
 Lathrach dá Arad, 342, l. 16.  
 Lathrach Pátraic, 164, 349; now Glenavy,  
 a corruption of Lann Abhaic.  
 Leé Benndrigi, 329.  
 Lecan Midi, 82; perhaps Leckan, in  
 Westmeath.  
*lecc* 'flagstone.' Hence:—  
 Lecc Balbeni, 136.  
 Lecc Finn, 134.  
 Lecc innan-Angel (the angels' flagstone),  
 236.  
 Lecc Mochtai, 226.  
 Lecc Pátraic, 146; Leck temp. Eliz., now  
 the townland of Cashel, near Bally-  
 shannon, H.  
 Lecc Uatha, 526.  
 Lecna, 550.  
 Lei, 160; on the left of the river Bann,  
 Reeves, *Col.*, 98, Eilne being on the  
 right.  
 Leire, 184.  
 Lemain, 176; in Tyrone, also called Clos-  
 sach, C. The Magh Leamhna around  
 Clogher is traversed and called from the  
 river Leamhain '*the Laune*.' A *mór-  
 maer Leamhna* is mentioned in Reeves,  
*Col.*, 410.  
 Lerga, 184.  
 Lerinense monasterium, 503; now Lérins.  
 Leth Cathail, 504; Lecale, in Ulster.  
 Leth Cuinn, 424, 524; the northern half  
 of Ireland.  
 Leth in Chaim, 520.  
 Leth Moga, 524; the southern half of  
 Ireland.  
 Letha (Latium), 146, 404, 418.  
 Letha = Letavia (Armorica). See *Ar-  
 moric Letha*.  
 Lether, 158.  
 Lethaig, 418.  
 Lethglenn, 516; Leighlinn, co. Carlow.  
 Lia na Manach, 136; now Liag, on a hill  
 south of the old church of Kilmore-  
 Moy, O'D.  
 Liac Cothraigi, 470; at Ushnagh.  
 Liath, 518; perhaps Liath-mór-Moc-  
 haemh-og.  
 Liconium, 504.  
*loch* 'lake.' Hence:—  
 Loch Aininne, 78.  
 Loch Annind, 524; Lough Ennell, in  
 Westmeath.  
 Loch Cimbi, 518; Lough Hackett, co.  
 Galway.  
 Loch Cróni, 84.  
 Loch Dá-Ela (lake of two swans), 136;  
 now Loughdalla, in the south-west of  
 the barony of Tyrawley, H.  
 Loch Deirgdere, 88; Lough Derg, an ex-  
 pansion of the Shannon between Killaloe  
 and Portumna.  
 Loch Éirne, 250; Lough Erne.  
 Lochlann, gen., 526.  
 Loch Lungae, 208; qy., Loch Long?  
 Loch nEchach, 168; Lough Neagh, in  
 Ulster.  
 Loch Rí, 88; an expansion of the upper  
 Shannon.  
 Loch Selce, 108.  
 Loch Techet, 142; L. Teget, 108; now  
 Lough Gara, on the frontiers of the  
 counties of Mayo, Sligo and Roscom-  
 mon, O'D.  
 Loch Tréua, 220.  
 Loch Uair, 520; Lough Owel, in West-  
 meath.  
 Loch Uama, 144; in the parish of Ester-  
 snow (= *Áth-disirt-Nódan*), barony of  
 Boyle, co. Roscommon, H.  
 Lóig-les, fons, 308; 'uituli ciuitas.'  
 Longbaird, 232, 350; Longabardi, 506;  
 Longbaird Letha, 382, 394; Langbaird  
 L., 384.  
 Luachair, 208, 518; now Slieve-Logher, a  
 mountain range dividing Limerick from  
 Kerry, and extending into Cork, O'D.  
 Lugmad, 226; = Lugmad, 248; Louth.  
 Lugni, 76; perhaps Leyny, co. Sligo, or  
 Lune, in Meath?  
 Luimnech, 88, 206; the ancient name of  
 the Lower Shannon, O'D.; now Limerick.  
 Luxogilum, 503; now Luxeul.

## M.

- Machae, 174, 226, 228, 236, 303; Mache, 293, 295, 408; Machia, 330; for *Ard-macha*, Armagh.  
 Machare, 108; Machaire Chonnacht, in Roscommon, *Top. Poems*, 224.  
 Maceria = Caissel, now Cashel, 336.  
*mag* 'a plain.' Hence:—  
 Mag Ái, 92, 96, 106, 301, 312, 313; a plain in the co. Roscommon, between the towns of Roscommon and Elphin, and Castlerea and Strokestown, O'D.  
 Mag Ailmaige, 328.  
 Mag Áine, 328.  
 Mag Arthicc ('campo A.'), 300, 320; M. Airtig, 108; seems to have been in the north-west of co. Roscommon and in the barony of Costello, co. Mayo, O'D.  
 Mag Bili, 310; Movilla, co. Down.  
 Mag Breg, 40, 42, 44, 303, 306, 452; originally five cantreds in the east of Meath; afterwards the tract of country reaching northwards from Dublin to Dundalk, and north-westwards to the Fewes Mountains, Reeves, *Col.*, 74, note b.  
 Mag Caeri, 321.  
 Mag Cairetha, 317.  
 Mag Cerae, 110; now the barony of Carra, co. Mayo, O'D.  
 Mag Cetni, 321; in Tireconnell, Four MM., 1011, &c.; now the Moy.  
 Mag Coba, 526; in Húi Ethach Uladh.  
 Mag Criathar, 188.  
 Mag Cuini, 311.  
 Mag Domnon, 309, 326.  
 Mag Dula, 154; Mag Dola, 160. This name is now that of a river (Moyola), which passes by Castledawson and flows into Lough Neagh, O'D.  
 Mag Echnach, 310.  
 Mag Echredd, 310.  
 Mag Ene, 146, 348, Four MM., 1152, &c. Dr. Reeves thinks this is the same as *Mag Cetni*, q. v.  
 Mag Femin, 468, Four MM., 915, 1121.  
 Mag Foimsen, 110, 321.  
 Mag Glais, 313.  
 Mag Glass, 94; now Moyglas, in the barony of Ballintobber North, co. Roscommon, H.  
 Mag Humail, 323.  
 Mag-inis, 38, 222, 252, 254, 452, 482, 484; 'Campum Inis,' 277; 'Campo Iniss,' 278, 288, 292; Lecale, co. Down.  
 Mag iter dá Glais, 250, 'field between two streams,' mentioned by the Four MM. at A.D. 879 and 950.  
 Mag Itha, 250, 348; Mag n-Itha, 150; Mag Itho, 329 (the plain of Ith, uncle of Milid), in the barony of Raphoe, near Castlefinn, H.; but there was a Mag Itha in the south of Wexford.  
 Mag Latrain, 329.  
 Mag Lifi, 381; Mag Liphi, 186, 305, 308, 566; the plain of the Liffey, in the counties Kildare, Wicklow, and Dublin, O'D.  
 Mag Line, 514; in Dál-Araide, Four MM., 106, &c.  
 Mag-locha, 426, 505.  
 Mag Luadat, 350, l. 9; Four MM., 1160.  
 Mag Luirg, 142, 144; Moylurg, a territory in the barony of Boyle, co. Roscommon, H., *Top. Poems*, 252, 289.  
 Mag Mide, 512; the plain of Meath, Four MM., A.M., 3529.  
 Mag Nento, 104; a plain in co. Roscommon, in which Síid Nento (now Fairymount) was situated, H.  
 Mag n-Oenaich, 166.  
 Mag-Raigne, 194, 468; in the barony of Kells, co. Kilkenny.  
 Mag Raithin, 322.  
 Mag Rath, 552, = Mag Roth, 516, 536; Moira, co. Down, Reeves, *Col.*, 200, 201.  
 Mag Rein, 311; Four MM., 240.  
 Mag Réto, 190, 350, l. 16; now Morett, barony of Portmahinch, Queen's County, O'D.  
 Mag Sailech, 351, l. 9.  
 Mag Selce ('plain of the chase'), 106; in Roscommon.

**Mag Sered**, 314; **Mag Sereth**, 328; a plain in the north of the barony of Tírugh, co. Donegal, O'D. See *Sered-mag*.  
**Mag Sile**, 350, l. 12.  
**Mag Slecht**, 90; a plain near Ballymagauran, co. Cavan, and extending into co. Leitrim, O'D.  
**Mag Taideni**, 310.  
**Mag Teloch**, 310.  
**Mag Tochuir**, 329; in Inishowen, Ulster, Four MM., A.M., 2859, O'D.  
**Mag Tured**, 532; near Cong?  
**Maice Israhel** (children of I.), 357; note 5.  
**Mairne**, 419; note 2, 560.  
**Maistiú**, 308; Mallaghmast.  
**Manaig**, 192, perhaps = Monaigh, in Hui-Ethach Uladh, Four MM., 1056.  
**Mane**, 289; the Isle of Man?  
**Manister [Buiti]**, 416, 520, 544; *Monasterboice*, co. Louth.  
**Mann**, 222; *Inis Manainn*, Four MM., 1060; the Isle of Man.  
**Mare Hibernicum**, 500.  
**Martarthech**, 194, 250, 468; *Domum martirum*, 330.  
**Mendait Tíre**, 466.  
**Menraige**, 202.  
**Mid**, 'the Medes,' gen. *Med*, 534.  
**Mide**, 68, 76, 520, 522, 536; *Meath*, Reeves, *Col.*, 207.  
**Mid-Luachra**, 218.  
**Modad**, 418.  
**Monduirn**, 281.  
**Moenmag**, 514, 528; *Moinmoy*, a territory in co. Galway, Four MM., A.M., 3501, &c.  
*móin* 'bog.' Hence :—  
**Móin Coluimb**, 188; now *Moone*, in the south of co. Kildare, H.  
**Móin Crunnióce**, 524; near the river Liffey, Four MM., 1084.  
**Móin Mór**, 526; *Moanmore*, in Munster, Four MM., 1151.  
**Móin Trogaide**, 534; in *Ciaunnachta*, Four MM., A.M., 4169.  
**Mrechtan**, 38; the old name of Bright.  
**Mruig Tuaithe**, 308.

**Muad**, *Múed*, 126; gen. *Muaide*, 327; acc. *Muaid*, 134, 138; the *Moy*, a river flowing into the bay of Killala, O'D.  
**Mucna**, fons, 321.  
**Mucram**, gen. *Muccrima*, 536; Four MM., 499.  
**Mugdoirn**, 182; acc. pl. *Maugdornu*, 330; the inhabitants of the present barony of *Cremorne*, Reeves, *Col.*, 81, 84.  
**Mugna**, 536; Four MM., 940.  
**Muin-Daim**, 298; 'Collo Bovis,' 289.  
**Muine Broccáin**, 522; Four MM., 948, 992.  
**Muinæ Buachaele**, 340, l. 12.  
**Muir n-Ict**, 412, 570; mare *Ictium*, 25; the Ictian sea, Reeves, *Col.*, xlii., 145, 149.  
**Muir Romur**, 532, = *Mare Rubrum*.  
**Muir Torrén**, 444; *Toirrén*, 128, 134; *Torrán*, 406; *Mare Terrenum*, 301, 302; *Tirrenum*, 418; *Terrenum*, 420; *Tyrrenum*, 26, 446; the *Tyrrhene* sea, the part of the Mediterranean which adjoins the west coast of Italy.  
**Muiris**, 327.  
**Muirese Aigle**, 142, 322; now *Murresk*, about four miles from Westport, O'D.  
**Mullach Cae**, 202.  
**Mumr**, 192, 194, 196, 424, 468, 470, 528, 536, 564; gen. *Muman*, 208; acc. *Mumain*, 214; *Munster*. A Latin nom. pl., *Muminenses*, occurs in Reeves, *Col.*, 85.  
**Mungairit**, 204; now *Mungrett*, about three miles S.W. of Limerick, O'D.  
**Museraige Breogain**, 196; in the barony of *Clannwilliam*, in the S.W. of co. Tipperary, O'D.  
**Museraige Mitini**, 202, 351; comprises 15 parishes in the N.W. of co. Cork, H.; in the barony of West Muskerri, O'D.  
**Museraige Thire**, 210; the district now comprised in the baronies of Upper and Lower Ormond, co. Tipperary, O'D.

N.

**Nairniu**, 320; *Nairne tóiscert*, 300.  
**Náss**, 184; now *Naas*, co. Kildare.  
**Nece** (*Nicea*), 554.

Nemed, 240.  
 Nemthor, 8, 404, 412, 434, 442, = Nemptor,  
 Nemptodurum, Nemetodurum; seems to  
 have been an old name for Ail Clúathe  
 or Dún Breatan, now Dumbarton.  
 Nemtria, 494.  
 Nena, 351, l. 2.  
 Neptalim, terra, 4.  
 Nóendruim, 452; gen. Noendroma, 40;  
 now Mahee Island.

## O.

Ocha, gen. 512; near Tara, in Meath.  
 Óchtar Cáerthin, 130.  
 Óchtar Cuillenn, 198; probably the parish  
 of Cullen, barony of Clannwilliam, co.  
 Limerick.  
 Óchter Achid, 340, ll. 15. 26; Oughteragh.  
 Odba, 516, 524; in Meath, Four MM.,  
 607, 1072.  
 Oenach Macha, 238; Four MM., A.M.,  
 3579; the Navan.  
 Oenach Tailten, 250; Teltown.  
 Oen-adarc, well, 134.  
 Oi Midgnai, 72.  
 Oingne, fl., 328.  
 Olsiodra, 342, l. 2; Auxerre.  
 Omne Rende, 162.  
 Orbrige, 351, l. 3; Orrery? said (*Top.*  
*Poems*, lxx.) to be identical with Mus-  
 craige-tri-maige.  
 Osraige, 194, 468; Ossory.

## P.

Pers, gen. pl., 534; Persarum.  
 Pictaue, 554; Poitou.  
 Picti, 375, l. 26; 379, l. 8.  
 Port Ríg, 572; on the Dabhall, in Ulster,  
 Four MM., 356; Blackwatertown.

## R.

*ráith*, a 'stronghold.' Hence:—  
 Ráith Adine, 266.  
 Ráith Airthir, 70, 250, 466; at Taitiu, in  
 Meath; Four MM., 784.  
 Ráith Argi, 328.  
 Ráith Baccain, 192; in Latharna (Larne),  
 Four MM., 886.  
 Ráith Becc im-Maig Line, 514; Four MM.,  
 558, 965; Rath Beg.  
 Raith Bilech, 342, l. 23; Rathvilly.  
 Ráith Bresail, 526; Reeves, *Col.*, 52, 403.  
 Raith Cholpthai, 424, 504.  
 Ráith Coirpri, 200; Racarbry.  
 Ráith Cúle, 184; probably Coole, in the  
 parish of Kilmainham Wood, near Moy-  
 bolgue, in the barony of Lower Kells,  
 H. See Four MM., 741.  
 Ráith Cungai, 96, 148; i Sertib, 314; R.  
 Congi, 328; R. Cungi, 348; now Racoon,  
 in the parish of Drumhome, co. Donegal,  
 R.  
 Ráith Dallbronig, 310.  
 Ráith Dári, 228, 470.  
 Ráith Epscuip Findich, 864; qy., Rath  
 Epscoip, in Westmeath; Four MM., 898.  
 Ráith Foalascich, 342, l. 14.  
 Ráith Inbir, 186, 466; probably the rath  
 at the mouth of the river Dea, near  
 Bray, co. Wicklow, O'D.  
 Ráith Maige Oenaich, 166; now Raymochy,  
 in the barony of Raphoe, co. Donegal,  
 O'D.  
 Ráith Mudáin, 162, 369; now Ramoan, in  
 the north of Antrim, R.  
 Ráith Murbuile, 120; now Maghera, co.  
 Down, R.  
 Ráith Rígbaird, 138, 327; in the barony of  
 Tireragh, co. Sligo, H.; Four MM.,  
 A.M., 3501.  
 Ráith Seimne, 574.  
 Ráith Sidæ, 164; now Rashee, barony of  
 Belfast, co. Antrim, R.; Four MM.,  
 617.

Ráith Slecht, 311.  
 Ráith Suibni, 78.  
 Raith Tréna, 218.  
 Rathin, 516; Raithin, 556; Rahin, King's County.  
 Regiones Roide, 316.  
 Retri, 388, l. 8.  
 Rochuil, insola, 318; now called Rathlin O'Birne, lying adjacent to the parish of Glencolombkill, co. Donegal, H.  
 Roigne Martorthige, 331. There was a plain Roighne in the barony of Kells, co. Kilkenny, Four MM.  
 Roma, 272, 332, 499, 501; Roma Letha, 478; Róm, 30, 82, 74, 84, 146, 288, 396, 444, 474, 524, 554.  
 Rómanach, n. pl. Romanaig, 446; gen. Rómanach, dat. Romanchaib, 30.  
 Romanæ partes, 511  
 Romani, 216, 301, 509.  
 Ront, 338, l. 9.  
 Ross Bodba, 542.  
 Ross-dela, 426, 505; Rosdalla, in the parish of Durrow, co. Westmeath, Four MM. 1054.  
 Ross Dregnige, 327.  
 Ross mac Caitni, 327.  
 Rossa, 146; the Rosses, co. Sligo, H.  
 Runtir, de genere, 306.

S.

Saball, 230, 252, 422, 424, 484; Sabul, 296; Saball Pátraic, 36, 178, 450; Sabul P., 332; Orreum Patricii, 275; Reeves, *Col.*, 362; now Saul, county Down.  
 Saele, fl., 328; perhaps *Sele*, the ancient name of the Blackwater, co. Meath; Reeves, *Col.*, 128, 177, spelt Seile, 70, 307, 319.  
 Saigir, 76, 349; Seirkieran, King's County.  
 Salten, gen. Saltene, 516; Four MM., 896.  
 Samarin, 299.  
 Sameir, 250; later Samhaoir, now the Erne river, which flows from Lough Erne to Ballyshannon, O'D.; Four MM., 1596.  
 Sangal, 206; qy., Saingil, now Singland, near Limerick?  
 Saxain, 116, 426, 528, 536; Saxsain, 505; (Saxons) England.  
 Schirec Archaille, 21; Scire, gen., 310; Scirit, 300, 302, 330, 414; Skerry, near Ballymena, R.  
 Seí Pátric, 342, l. 28.  
 Scithii, 422; Scythians, Scithia, 582.  
 Scoti, 244, 273, 301, 336, 352, 424, 510, 511; Scotti, 332, 499, 500, 501, 503; Scotia, 503; Scotorum insola, 355, l. 2; Scotorum gentium, 356, l. 9; Scottorum, 363, l. 22, 375, l. 26, 378; Scotta, 369, l. 24; Scottica, gens 414. The Irish nom. pl. is Scuit, 422; dat. pl. Scottaib, 408.  
 Seil. See *Saele*.  
 Semne, 164; now Island Magee, N.E. of Carrickfergus, co. Antrim, R.; Reeves, *Ecc. Ant.*, and *Col.*, 374.  
 Seuchell (old-church), 110; Shankill, near Elphin, co. Roscommon, H.  
 Senchell Dumaige, 93; S. Dumeiche, 314; now the church of Shankill, co. of Roscommon, south of Elphin, H.  
 Senchell haue nAilello, 305.  
 Senchell Mucna, 321.  
 Senchua, 94; dat. Senchui, 348, l. 17; now Shancoe, in the barony of Tirerrill, co. Sligo, H.; Four MM., 545.  
 Sendár, Sennaar, 4; Sennar, 422; *Sennadp*, Shinar, Chaldea or Babylonia.  
 Sendomnach, 104, 317; Shandonagh, co. West Meath, R.  
 Sendomnach la Au Ercae, 350, l. 14.  
 Sendomnach Muige Ái, 104, 250.  
 Senless, 82; Senless Iarmbadgna, 550.  
 Sered-mag, 518, 536. See *Mag-sered*.  
 Serthe, 96; Serti, 314.  
 Sescenn dá Cor[r], 338, l. 10.  
 Síð Áeda, 150, 478; now Mullaghshee, a little to the north of Ballyshannon, O'D. *sil* 'seed,' 'offspring.' Hence:—  
 Síl Áeda Sláue, 466; in Meath, Four MM., 475, 781, &c.

Síl Taidg, 546.  
 Sinnae, 312, 313; Sinone, gen., 311;  
 Sinainn, acc. sg., 92; Sinaind, 94, 146;  
 Sininn, 300; latinised Sinonam, 329;  
 the Shannon.  
 Sini, fontem, 323.  
 Siri, 299; Syrii.  
 Slain, ostium, 275; Inver-slain.  
 Slan, fons, 323.  
 Sláne, 281, 454, 572; Slane Maige Breg,  
 44; Slane, in Meath.  
 Slebte, 192, 194, 242, 248, 283, 331, 346,  
 404; Sletty, Reeves, *Col.*, lii., 323.  
*slíab* 'mountain.' Hence:—  
 Slíab Arnoin, 420, 446.  
 Slíab Bethad, 478; Slieve Beagh, in Ulster.  
 Slíab Cairnn, 337.  
 Slíab Calland, 168; Slieve Gallion, in  
 Ulster, Four MM., 1167; Reeves, *Col.*, 53.  
 Slíab Cise, 148; in the parish of Kil-  
 barron, co. Donegal, H.  
 Slíab Crott, 524; Slieve Grud or Mount  
 Grud, co. Tipperary, Four MM., 1058.  
 Slíab Cua, 478; Slieve Gua, co. Water-  
 ford.  
 Slíab Húa-n-Ailella, 94, 313, 314; Slíab  
 mac nAillelo, 328.  
 Slíab Líace, 96; 'moutis Lapidis,' 313;  
 now Slieve League, in the west of the co.  
 of Donegal, in the parish of Glencolumb-  
 kill, O'D.  
 Slíab Miss, 16, 19, 38, 234, 302, 352, 392,  
 414, 416, 440; 'Montem Miss,' 276,  
 300; Slíab Miss Boonrigi, 329; now  
 Slemish, Reeves, *Col.*, 94.  
 Slíab Miss i Cairrigi Luachra, 426; Slieve  
 Mis in Corcaguiney, co. Kerry.  
 Slíab Sína, 446, 474; Mount Sinai.  
 Slíab Slánge, 120, 478; now Slieve  
 Donard, co. Down, R.  
 Slíab Toad, 516, 536; in Ulster, Four  
 MM., 291, 610.  
 Slicech ('shelly'), 142, 250, 327, 514; the  
 ancient name of the river which flows  
 through the town of Sligo.  
 Slige Midluachra, 218; the Moyra Pass,  
 between Dundalk and Newry, R., Four  
 MM., 123, 1101.

Snám dá Én, 92; lit. 'Swimming of two  
 Birds,' the ancient name of that part of  
 the Shannon lying between Clonmacnois  
 and Clonburren, in the parish of Moore,  
 barony of Moycarnen, co. Roscommon,  
 O'D.  
 Sopaltair i Forbraigi, 250; Subalter, co.  
 Cork.  
 Srath Clúaide, 16; Strathclyde, in North  
 Britain.  
 Srath Pátraic, 144; perhaps Sraud, in the  
 parish of Rossinver, co. Leitrim, H.  
 Succae, fl., 318; the river Suck, in Con-  
 naught.  
 Suide Laigen, 344, l. 2; Mount Leinster.  
 Stamford Bridge, 525; note 3, 541.  
 Stringille, fons, 322.  
 Súir, 210.

## T.

Tailte, 464, 466; latinised Taltena, 68;  
 acc. Taltin, l. 70, gen. Taitlen, 70, note  
 6, now Teltown, co. Meath, O'D.  
 Tamlachta Ardda, 266, 574; Tamlaght-ard  
 or Magilligan, Reeves, *Col.*, liv.  
 Tamlachta Bó, 232.  
 Tamnach, 98, 314, 328, 340; now Tawnagh,  
 barony of Tirerrill, co. Sligo.  
 Taulach (leg. tulach?) na Liacc, 320.  
*teg, tech* 'house.' Hence:—  
 Tech Airther, 350, l. 7.  
 Tech Cirpáin, 330.  
 Tech Duinn, 424.  
 Tech Giugrand, 522.  
 Tech Laisrenn, 76.  
 Tech Midchúarta, 566.  
 Tech naRóman, 30, = Tech naRomanach,  
 418; now Tigroney, co. Wicklow.  
 Tech Talain, 180, 466; Tehallan, co.  
 Monaghan.  
 Tedel, 202.  
*telach, tulach* 'hill.' Hence:—  
 Telach Ceneoil Oengosso, 162, 349; the  
 Grange of Drumtullagh, adjoining  
 Ramoan, co. Antrim, R.  
 Telach i. Cell Conádaín, 164.  
 Telach inna nDruad, 130.



Telach Maine, 174, 248; probably Tullamain, in the parish of Faughanvale, co. Londonderry, H.  
 Telach naCloch, 108; now Tullaghanarock, in the parish of Kilcolman, barony of Costello, co. Mayo, H.  
 Telach naLicce, 230; called in the year 1633, Tullyleckeney.  
 Temair, 88, 90, 126, 128, 188, 194, 381, 402, 406, 420, 452, 454, 456, 458, 522, 534, 536, 550, 554, 562; Temuir, 344; gen. Temrach, 42; Temro, 308; Temra, 40; dat. Temraig, 32, 40, 72, 74, 80; Tara in Meath, latinised Temoria, 270, 273, 278, 279, 282.  
 Temair Singite, 78, 349.  
 Temenrige i Ceru, 329.  
 Tethbae, 82, 518; Reeves, *Col.*, 23; latinised acc. Tethbias, 310; Tethbae Descirt, 86; comprises nearly all the co. Longford, O'D.; Tethbae Tuascirt, 90, the western half of Westmeath.  
 Tibir, 146, 478.  
     *tipra* 'well.' Hence:—  
 Tipra Ciaráin, 84.  
 Tipra Cerna, 232.  
 Tipra Pátraic, 92, 162, 164.  
     *tír* 'land.' Hence:—  
 Tír Assail, 78.  
 Tír Boguini, 96; now the barony of Banagh, in the west of the co. Donegal.  
 Tír Cairedo, 104.  
 Tír Conmaicne, 110.  
 Tír Endai Artich, 158. There was a Tír Enda in co. Donegal, Four MM., 1018, one in Tyrone (*Top. Poems*, 42), and one in Connaught (*ibid.*, 46, 54).  
 Tír Eogain, 480; Tyrone, Reeves, *Col.*, 412; Tír Eogain maice Neill, 150; Tír Eogain na Inse, 156.  
 Tír Gimmæ, 340, l. 12.  
 Tír Glass, 206.  
 Tír in Brotha, 94.  
 Tír maic Conaing, 72, 74.  
 Tír Mumae, 331.  
 Tír Omnai Snithéne, 82.  
 Tír Suidi Pátraic, 240.  
 Tír Tiprat, 232.

Tír Ulad, 38. See *Ulad*.  
 Toch, 321, = Tog, 324.  
 Toicuile, 342, l. 13.  
 Topar Stringle, 110; now Ballintober, barony of Carra, co. Mayo, H.  
 Topur Mucno, 110.  
 Tor Conainn, 532; 'Conann's tower,' on Tory Island, co. Donegal, Four MM., A.M., 3066.  
 Tor Nebruid, 530; Nimrod's tower.  
 Tory Island, 532, 534; Ir. *Torach*, Reeves, *Col.*, 279, 319.  
 Tortena Orientalis, 380; Tortan, Four, MM., 917.  
 Tracht (Traig) Eothaili, 98; Tracht Aithuili ('Litus A.'), 327; now Trawhohelly, a strand near Tonregio, on the east boundary of the barony of Tire-ragh, co. Sligo, O'D.  
 Traig Breine, 516; T. Breana, Four MM., 623.  
 Trian Conchobair ('Conor's third'), 236.  
 Tróí, 532; Troy.  
 Tromm, 550.  
 Tuadamair, 534.  
 Tuaga, 122; the 'three Tuagha' was an *alias* name for the three districts called Partraighe (Partry), co. Mayo, O'D.  
 Tuath Cannán, 410.  
 Tuath-Mumu, 206; ar Tuathmumain, 206; Tuadmumu, 528; North Munster, anglicised Thomond.  
 Tuadmumu Clare, 350, l. 31.  
 Tuirtri, regionibus, 305; Tuitre, 330. See *Húi Tuirtri*.  
 Tulach Liacc, 158; Taulach na Liacc, 320.  
 Turones, 25.  
 Turonia, 510.  
 Tyrrhenum, mare, 26. See *Muir Torrén*.

## U.

Uachtar Nessa, 72.  
 Uar, a river (well?), 76.  
 Uaran Garad, 106.

Uchba, 518, 536.

Uchbad, 554; Uchbhadh, now Ballyshannon or Ballysannon, co. Kildare, Four MM., 733.

Ucht Nóin-Omne, 338, l. 11.

Uinsenn, river, 148; Ash river.

Uisnech, 80, 552; Huisnech Midi, 310; in Westmeath, Four MM., 507; the reputed centre of Ireland. Reeves, *Col.*, 207.

Ulaíd, 192, 218, 220, 224, 240, 422, 424, 438, 448, 482, 486, 518, 524, 526, 552, 564; gen. Ulad, 452; dat. Ultaib, 178; acc. Ultu, 38, 254, 256, 299; Tír Ulad, 38; the eastern part of Down, H.

Ulathorum, 275; Ulothorum, 286, the latinised gen. pl. of *Ulaíd*, q. v.

Ultonia, 19.

Umall, 84; the "Owles," the baronies of Burrishoole and Murrisk, co. Mayo, O'D.

Urmumu, 470; East Munster, anglicised Ormond.

## Z.

Zabalon, terra, 4.

Zion, 119.

## V.—INDEX OF IRISH WORDS.

[\*.\* Rare Irish words occurring in this book, but not entered in the following index will be found in Windisch's *Irishes Wörterbuch*.]

## A.

- á interj. = á. The duplication after this interj., of the *m* in *a-mmo-sruilh*, 244, l. 2; *a-mmo Chomdiu* LU. 7\*, etc., has not yet been explained.
- abbdaine, apdaine, *abbacy*, 144, l. 24, *derived from abbat, the stem of abb.*
- abcolips, *apocalypsis*, 406, l. 15; 484, l. 5, where it probably means the *tersanctus* or some other hymn suggested by S. John's Revelation.
- abgiter, *abgitorium*, 'elementum cuiuscunque scientiae,' Aibgitir in Crabaid, xvii; *sg. gen. (with passage to the c- declension)* abgitrech, 400, l. 9; *acc.* aipgiter, 112, l. 7; *gen. pl.* apgitrech, 552, l. 5. See Ducange, s. vv. *abcturium, abecedarium, abgatoria*.
- abrain, *for* aprainn, *appraind*, *bad*, *sad* (.i. *ole .i. truagh*, O'Cl.), 190, l. 6.
- abstanit .i. tros[c]ad, xlix, apstinit, H. 2. 16, col. 88, *borrowed from abstinencia*.
- accæ, *neighbourhood*, *sg. dat.* accai, 210, l. 4; *aice .i. inaice*, O'Cl. *Acall ar aice Temuir*, LL. 161, a. 44.
- acclaid, 88, l. 25, *rendered 'piscari' by Colgan, is the infin. of adclaidim q. v.*; *acladh no aclaidh .i. iasgaireachd*, O'Cl.
- acnaim? 140, l. 17.
- ad-cíu, *I see*: *act. perf. sg. 1*, nochot-acca, 140, l. 14; *redupl. fut. sg. 3*, accigi, *secondary form* aicciged, 130, ll. 17, 18;
- s-fut. pass.* accastar, 206, l. 6. *An obscure formation is the fut. sg. 2*, atciera-su, 442, l. 13.
- ad-claidim, *I chase*, *act. s-fut. sg. 2*, ad-claiss, 88, l. 28; *pres. indic. pl. 3*, an adcladat (gl. *aucupantes*), ML. 112<sup>b</sup>.
- ad cobraim, *I desire*, *pres. ind. sg. act. 2*; *adcobrai*, 228, l. 9; *pret. sg. 3*, adro-chabair, 202, l. 1.
- ad-cotaim, *I obtain*, *s-pret. pl. 3*, atcotaisiut, 68, l. 11; *pres. indic. adcotat* (gl. *adquirunt*), Wb. 6<sup>a</sup>; *adcota* (gl. *impeteret*), ML. 20<sup>a</sup>; *co adcotad* (gl. *ut impetraret*), ML. 39<sup>c</sup>.
- addaim, ataim, *I kindle*, *act. pret. sg. 3*, ro-addai, 42, l. 17, *2dy. b-fut. sg. 3*, no-ataifed, 42, l. 5, *pass. 2dy. pres. sg. 3*, na-ro-addaide, 42, l. 3.
- ad-daimim, *I confess*: *dep. perf. sg. 3*, adrodamair, 148, l. 5.
- adethad, 246, l. 5, *for* atethad? cf. *atetha, takes*, Windisch's *Wörterbuch*.
- ad-fiadaim, *I make known*: *act. s-fut. sg. 1*, adfesar, 222, l. 5; *atfessar*, 482, l. 2, *better*, adfessur.
- ad-guidiu, *I adjure*: *act. perf. sg. 3*, adroegaid (= *ad-rú-gegaid*), 566, l. 24.
- adlaic, *desire*, 54, l. 5; *adhlaic .i. mian*, O'Cl.
- ad-nacim, *I bury*, *act. s-fut. sg. 2*, con-ommadnaiss, 84, l. 12; *pass. pret. sg. 3*, ro-adnacht, 84, l. 16; 92, l. 21.
- adopraim, *I offer*, *t-pret. sg. 3*, adopart, 192, l. 4; *atropert*, 338, l. 14; *pl. 3*, adodbertar, adópartadar, 230, l. 15.

- á, *salmon*, 146, ll. 11, 12 = h́e, LL. 12<sup>b</sup>,  
*sg. gen. íach*.  
 áes oiffrind *mass-folk*, 120, l. 23.  
 ag, *ox*, 80, l. 25, .i. bó, O'Cl., *an s-stem*,  
*sg. gen. aige*; ag allaid, *a deer, n.pl.*,  
 aige altaige, 46, l. 30 = aige alta, 381,  
 l. 14; *gen. pl. oige n-alltai*, 458, l. 2.  
 aiede, *a building*, 194, l. 18; .i. cumdach,  
 O'Cl.  
 aidacht, edoct, *a bequest*, 346, ll. 22, 23,  
 25.  
 aidehide, *nocturnal*, 392, l. 4, *a deriv. of*  
 adaig, *night*.  
 áilim, *I pray, s-pret. with suffixed pron.*,  
 ails-i, 342, ll. 18, 23.  
 aim-less (*am-less*), *hurt, damage: sg. dat.*,  
 124, l. 25.  
 ainigim, aingim, *I protect, act. pres. indic.*  
*act. sg. 3, rel. form ainges*, 142, l. 29,  
*pres. indic. pass. sg. 3, manum-anachar*,  
 130, l. 20.  
 ainmide, *brutishness*, 198, l. 9, *a deriv. of*  
 ainmhid, *animal*; ainmide (*gl. animal*),  
 Ir. Gl., No. 976.  
 ainmno, *patience* (W. amynedd), 236, l. 4.  
 airbacc giunnæ, 317, l. 11, *seems to mean*  
*a tonsure or cutting off of the hair of*  
*the forepart of the head*.  
 airge, *cattleshed?* 436, l. 9, *where it seems*  
*used as synonym with buaile*.  
 air-icim, *I find: act. perf. sg. 3, airnic*, 110,  
 l. 22; *pl. 3, airnechtar*, 100, l. 2.  
 air-légend, *reading aloud, dat. sg. erlé-*  
*gund*, 232, l. 2.  
 airliud, *merit, for ar-illiud* (G. C<sup>2</sup>, 239),  
 166, l. 11. *Lith. pelna-s*.  
 airmed, *a measure (cogn. with μέδιμνος)*,  
 186, l. 9; 188, l. 16; airmheadh .i.  
 meadh thomais, O'Cl.  
 airmitim, *I respect? act. pres. ind. sg. 2*;  
 airmiti, 162, l. 10.  
 airóit (*air-fo-em-ti?*), *some kind of recep-*  
*tacle or vessel? pl. dat. (sen-)airo[i]tib*,  
 340, l. 20. *This seems O'Reilly's*  
*araoid, a cover, a tablecloth*.  
 airtach, *festival*, 174, l. 3; *also written*  
 aurtach (Corm. Gl., s. v. lugnasad),  
 ertach and urtach.
- airther-descertach, *south-easterly*, 418, l.  
 28; 566, l. 31.  
 airther-tuascertach, *north-easterly*, 198,  
 l. 16.  
 aisé, *declaration, sg. gen. aissnéen*, 256,  
 l. 10.  
 áiss, *freewill (?)*: ar áiss nách ar écin, 116,  
 l. 20.  
 aisse, *restitution*, 434, l. 24 = aisee, 12,  
 l. 18, *better aissine*.  
 aistire = astearius, Ducange ('inter officia-  
 les ecclesie Autiss. recensetur,') *a cor-*  
*ruption of ostiarius?*, 264, l. 24; 574, l. 14.  
 aithber, *reproach, sg. gen. ait[h]bir*, 562,  
 l. 24; *dat. aidbiur*, Wb. 14 b, 40.  
 aithe, *revenge (.i. dioghail, O'Cl.)*, 54, l. 5;  
 d'aithe .i. do dhioghail, O'Cl.; ag aithe  
 ghreas a chenél, O'Cl. s. v. Feilios.  
 aithenim, *I give in charge, act. pres. sg. 3*,  
 aithnid, 76, l. 16; *pret. sg. 3, roaithni*,  
 68, l. 16 = roathne, 74, l. 8; roaithne,  
 180, l. 15; ro-s-aithni, 178, l. 12.  
 aithin? 130, l. 10.  
 áithiugud, *sharpening*, 218, l. 19; *infin. of*  
 áithigim, *a denominative from áith, sharp*.  
 allas, *sweat*, xix., l. 6.  
 amein, cid amein, *lit. though it be so*, 118,  
 l. 25.  
 ammus, *an attempt, attack, temptation*, 198,  
 l. 17; 220, l. 21; amus do bachaill, 454,  
 l. 9, *a thrust of a crozier*.  
 ánae, *wealth?* 188, l. 17; ana .i. sonas no  
 saidhbrios, O'Cl.; *acc. pl. ánu*, Wb. 16<sup>c</sup>.  
 anaicneta, *unnatural*, 138, l. 17.  
 anallana, *adv. formerly*, 6, l. 1; *some time*  
*ago*, 60, l. 12.  
 anamchara, 424, l. 18, *lit. soul-friend:*  
*teacher, spiritual director*.  
 anart altóra, *altar-cloth*, 252, l. 1.  
 ancess, *acc. sg.*, 14, l. 17; *seems here to*  
*mean ailment, and may be cognate with*  
*céssad, suffering. O'Clery's aincheas*  
*.i. conntabhairt (doubt) seems a guess*.  
 ancríde, *wrong, injury*, 188, l. 6; 472, l. 7.  
 andóit, 344, l. 3, *a patron-saint's church*,  
 O'Clery's annóid .i. eaglas. *Can it be*  
*borrowed from the Low Lat. antitas =*  
*antiquitas?*

anetarcnaid, *unknown*, 32, l. 31.  
 anfeth, *storm, tumult?* 84, l. 29; *from the neg. prefix an and féth, calm.*  
 angbaid, *sinful, ruthless?* 483, l. 2; *lore didiu angbaid no fordinglantaíd, H. 2. 16, col. 117; angbaidh .i. cruaidh, O'Cl. v. Saltair na Rann, 1512, 5484, 6138.*  
 ansaite (= ansa-de), *the harder*, 218, l. 20.  
 anteirt (W. anterth), *the third (Roman) hour*, 124, l. 6.  
 anumaldóit, *anumaldóit, inhumility, disobedience*, 186, l. 2; *gen. sg. -doti*, 60, l. 12.  
 anumla, *disobedience*, 464, l. 6 = anhuimle, *Saltair na Rann, 1752.*  
 apaig, *ripe*, 28, l. 8; *pl. acc. gurtu apéhi, LB. 127 a, l. 25.*  
 araird, 30, l. 29. *This adverb occurs in the Laws, I. 52, l. 27, where it is rendered 'being present,' 208, l. 18 ('forward'), and 272, l. 15 ('forward'). Perhaps the true meaning is 'in public.'*  
 arslur, *arcesso? s-pret. sg. 3, arid-r-álastar*, 408, l. 20.  
 arberim, *I propose*, arbertai, 162, l. 27; 164, l. 1; arbertar, airmbertar, 190, ll. 3, 4; arrobert, Wb 29<sup>d</sup>, 23.  
 arcessim, *I complain; pres. indic. act. sg. 3, arcesi*, 72, l. 3 = arceissi, *Ir. Texte*, ii. 145, l. 11.  
 arcleith? 58, l. 19.  
 ardepscop, 528, l. 3, *archbishop: but in 404, l. 4, it can only mean 'high bishop,' or 'chief bishop,' not 'metropolitan.'*  
 ardrach, *sovrán*, 226, l. 13; .i. airdrí no ardfhollas no oirdherc, O'Cl.  
 ardsenior, 526, l. 32; *lit. 'high senior; perhaps, like uasalsacart, a translation of archipresbyter.*  
 árdsoillomain, *chief solemnity*, 40, l. 13.  
 aregal, *oratory (O.Ir. aricul=oraculum?)*, 236, l. 23.  
 arin-chrith, *a trembling of arms*, 46, l. 5.  
 aroi, *ridges*, 88, l. 27. *Root ar? Cf. imbaire, infra.*  
 aroi-rachair, 68, l. 21; arroerachair, 104, ll. 14, 25; *seems to mean 'erexit,' 'aedificavit,' and to be a redupl. perfect (= ad-ru-rerachair), from a transitive adraigiur; cf. adracht, he arose.*  
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aros (gl. munilia sua et manuales et pediales et brachiola sua), 321, l. 18.  
 aross, *residence, gen. areis*, 834, l. 13. *The pl. n. airise*, 250, l. 5, *seems from a different stem.*  
 arra = *Lat. arrea*, xix, *pl. nom. arrada*, xx.  
 arracht, *image: pl. n. acc. arrachta*, 34, l. 1; 194, l. 24.  
 árusc, *proverb*, 104, l. 6; 186, l. 3; árasg .i. ainm breithre, O'Cl. s. v. ionnrosg, *Compounds are derb-árusc, q. v. and sean-arasg .i. seanfhocal, O'Cl.*  
 asa, *whose is*, 38, l. 15.  
 at-bailim, *I perish: t-pret. sg. 3, conerbailt*, 58, l. 31.  
 at-crenim, *I fall, act. perf. sg. 3, atrochair*, 458, l. 17.  
 athair baitsi, *father of baptism*, 6, l. 30.  
 ath-cumtaigim, *I rebuild, perf. sg. 3, roadcumtaich*, 194, l. 2.  
 ath-mela, *repentance, xlii., or, perhaps, 'resulting disgrace.'*  
 atnói, *he granted*, 140, l. 3; *cognate with Lat. adnuit?*  
 atóibad, *abutment*, 90, l. 12.  
 atóibim, *pres. indic. sg. 3, leth ataebi*, 4, l. 5 = leth atóibe, *the part that adheres, abuts, the context*, 430, l. 1; atóibi (gl. herenti), *ML. 57 d, 18; infin. atóibiud (gl. adhesionem), ML. 54 d, 3; (a)toibmis (gl. herere), ML. 18 c, 4.*  
 audsud n-ecnai, 62, l. 4 = etsud n-ecnai, 256, l. 19; istud, 482, l. 24 (= estad, *Book of Fenagh, 308*), *rendered by Colgan 'arca sapientiae.' Can it be a loan from Lat. astutus (whence W. astud) or (with a prothetic vowel) from studiosus?*  
 augtordas, 509, note 2; *deriv. of augtor = auctor; pl. n. auctair*, 32, l. 30; *seems here to mean 'authoritative practice.'*

## B.

bablóir, 568, l. 3; *a nickname for Patrick, Corm. and O'Cl.; an onomatopoeia, like Fr. babille.*  
 bacaige, *lameness*, 132, l. 22; *a deriv. of bacach, lame.*

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bachall, *to tonsure*, 190, l. 4; 402, l. 24; *sg. dat.* do bachaill .i. do berraid, lv.; bachall .i. bearradh, O'Cl.  
 báide, *fondness*, 140, l. 5.  
 báigim, *I threaten? pass. pres. sg. 3*; báigter, 60, l. 6.  
 baile, *frenzy, ecstasy*, l. ; 34, note 5.  
 bailet, *usually faillet, there are*, 174, l. 10.  
 The double anlaut (*b, f*) shows that the original *v* remained intact, as was the case in toneless syllables.  
 baisfer, 36, l. 32, *seems to mean 'moriatur.'*  
 al, bol 150, l. 12, 480, *fragrant?*  
 banais, *f., wedding, sg. gen. na baindsi* 440, l. 25.  
 ban-chara, *concubine*, 86, l. 19.  
 ban-chuire, *woman-troop*, 351, l. 2, *corruptly* banchaire 202, l. 11.  
 ban-descipul, *female disciple*, 178, l. 11.  
 bann, *law*; band .i. dliged, Leb. Lec. Vocab., No. 42; *see* forbann, infra.  
 Compound: smacht-bhann .i. smacht dligidh, O'Cl.  
 bara, baru, *anger*, 234, l. 14, *sg. acc.* baraind 234, l. 2. bara .i. fearg, O'Cl.  
 barr-buide, *yellow-topped*, 530, l. 4.  
 barr-undion, *lit 'hair-onion,' a leek* (barr .i. gruag, O'Cl.)  
 beba, 88, l. 2, *seems a redupl. fut. sg. 3., meaning morietur.*  
 béccim, *I bleat, s-pret.*, *sg. 3* béccis 466, l. 14.  
 beittit, *erunt*, 110, l. 25.  
 benn (*Lat.* pinna) inna scríne, 86, l. 10.  
 bennach, *peaked*, 34, l. 11.  
 bernán, 114, l. 14, *Gapling*, a name for Brigit's bell.  
 béscna, *jurisprudence* 562, l. 15, = bés + gna: bescna diade *knowledge of the divine law*, 222, l. 21.  
 bethechan, '*Little Birchen*,' 248 l. 11, a *dimin. of bethech.*  
 1. bethugud, *to feed?* 198, l. 17.  
 2. bethugud, *to quicken* 62, l. 16, 258, l. 3.  
 biba, 88, l. 1, *leg. bíba percutiet? the b-future act. sg. 3 of the verb to which bí percussit*, 148, l. 2, *belongs.*

bieis, *bies, vivet ille* 224, l. 24, *fut. sg. 3 with suffixed pron.*  
 bissi ega (*.i. cuisni heighri xlvii.*), *icicles*, 10, ll. 26, 31, *lit. fingers of ice: cf. W. bys.*  
 bithir, 568, l. 26, *pres. indic. pass. sg. 3 of verb subst.*  
 biu, *βιϋ, vitā*, 168, l. 24.  
 blae, *a green*, 70, l. 30: cend na blae, LL. 126a.  
 bláthgud, *a blossoming*, 150, l. 12; 480, l. 5.  
 bóare, *cowherd*, 422, l. 13.  
 bobba = *Lat.* papa, 218, l. 4. popa no pupa .i. maighister, O'Cl.  
 boimm, *a bit, morsel*, 242, l. 10. boimm don baigin (*gl. bucellam*) LL. 49 b.  
 boim (*.i. sruban*) berrtha, Laws i. 132. *pl. bommand ega 'bite of ice,' 'hail-stones,'* LL. 77b 2.  
 bolgum, *a sup.* li.  
 bonnae, *bónnae prayer?* 108, l. 22: *cf. Old-Br. do-gur-bonneu.*  
 borime, *borime tribute*, φόρος, 554, l. 2: *sg. gen. na borome*, 566, ll. 8, 17, *acc.* boromi, 566, l. 12.  
 both, roboth, 242, l. 19, *pret. pass. sg. 3 of verb subst.*  
 bréc-sid, *a false peace*, 46, l. 18.  
 brathlang, *the cover of a pitfall?* 186, l. 25 = braflacc G.C.<sup>2</sup> xxi, note, *seems a compound of brath, mrath 'betrayal,' 'treachery,' and lang, lacc = Lat. planca.*  
 bretnas, *the British language*, 412, l. 6; *is-in bretnais*, l. 7.  
 brigsón, 305, l. 12. *The word occurs in what may be a gloss on 'Roddanus.' Compare curson, saoi, O'Cl.*  
 broscur, *clamour?* 216, l. 3.  
 brothairne, 118, ll. 6, 11, brothirni, 240, l. 3, *a hair, seems a diminutive of brothar.*  
 brothar na brothraigi, *the hair of the quilt?* 72, l. 4.  
 brothrach, *f. quilt, rug, gen. sg.* 72, l. 4.  
 brúch 96 l. 2, *a contraction of bruuch dat. sg. of bruach 'brink.'*  
 bruth, *a mass of metal, sg. gen. brotha*, 94 l. 21, *acc. bruth n-oir* 94, l. 21: 416, l. 3.

buachail, *cowherd* (W. bugail), 266, 574, *sg. gen. buachaile*, 340, l. 12.  
 buan-ell, 252, l. 21, *a lasting union?*  
 buan-tith, 70, l. 19 and note 2, *a lasting line?*  
 buinne (ms. buindi) óir, 86, l. 4, *lit. 'pipe of gold' (buinne gl. tibia) the fistula through which the sacramental wine was sucked.*  
 C.  
 caam (gl. lignum contensionis), 320, l. 10.  
 cacaim, *caco*: *pres. indic. act. pl. 3 cacait* 562, l. 11.  
 cád, *holy*, 552, l. 2.  
 cail, *grave*, 311, l. 21 (cail .i. lebaid no comét, H. 2. 16, col. 97).  
 cain(f)uairrige, *clemency*, 260, l. 11, *a deriv. of cain(f)uairech (gl. clemens).*  
 caingen, *dispute (lis)*, *sg. acc. caingen*, 112, l. 25; *pl. gen. caingen*, xxxix.  
 caircech, *hair of a tail*, 570.  
 calle, n. = pallium. *sg. acc. calle*, 100, l. 17; .i. *bret dub*, lii.  
 can: *cia chan duib?* 100, l. 6, *lit. 'what whence are you?'*  
 can=quando, 122, l. 23, .i. *tan no uair*, O'Cl.  
 cann, 340, l. 19, *a vessel*, Eng. can.  
 cantaic, *a canticle*, *pl. dat. canntaicib*, 254, l. 6; *cantacib*, 484, l. 5. W. canig.  
 cante, 104, l. 7, *for cáinteá*, *gen. sg. of cáiniud*.  
 carpat, *chariot*, 394, l. 28; *pl. n. carpuir*, 42, l. 18. *The acc. cairpthiu*, 42, l. 26; 44, l. 2; 46, l. 7; 394, l. 18; 456, l. 16, *comes from a stem carbeto. Hence also cairptheóir, charioteer.*  
 carréne, 252, l. 26, *a dimin. of carr, wagon.*  
 casodae, *paschal*, 40, l. 21.  
 case mór, 104, l. 20, *'great Easter' as distinguished from minchasc*, q. v.  
 cassal f. = casula, 56, l. 31; *sg. gen. caisle*, 58, l. 22.  
 castó[i]t = *Lat. castitas*, xvii.  
 cathair, *monastery*, 44, l. 11; 76, l. 5; 112, l. 8.  
 catar (quatuor), .i. *sosceal, a book of the Gospels*, xxi.

cath-chalma, *battle-valiant*, 586, l. 29.  
 cech-láthide, *daily*, 486, l. 26, *dat. pl. -ib.*  
 cellach, *celldach, strife*, 158, l. 7, *cogn. with O.N. hild.*  
 cenglád, *infin. of cenglaim, I bind*, 220, l. 3.  
 cenn athchomairc, *head of counsel*, 206, l. 23.  
 cennadach, *province*, *sg. dat. cennadich*, 342, l. 12.  
 centuir = *centurio*, *pl. gen. centuire*, xxviii.  
 ceol-tech, *music-house*, *pl. acc. 34*, l. 11.  
 cerp, *sharp*, 210, l. 18.  
 cet (gl. fiat si uis), 342, n. 2, *leg. cét permission.*  
 cetharchair, *four-cornered*, 110, l. 18.  
 cethrae, *quadrupeds, cattle*, 252, l. 25.  
 cetlud? 210, l. 19, *perhaps for cétlud*, *Saltair na Rann*, 163, 5979, 6871, 7287.  
 cétmad, *hundredth*, 122, l. 27.  
 chitubrad, *was first given*, 404, l. 12.  
 cia-chuin, *when?* 242, l. 13: *cf. cia chan* 100, l. 6.  
 cíana: *hi tír chiana*, 126, l. 1, *seems an adverb meaning 'afar.'*  
 cimbe, *captivity*, *sg. dat. cimbi*, 166, l. 14.  
 cirbsire, *cirpsire* = *cerevisarius*, 264, 266, 574.  
 císel, *the Devil*, 408, l. 9, *Goth. skohal?*  
 citabenim, *I perceive*, *2dy pres. act. sg. 3*, *no-chetfanad*, 14, l. 6.  
 cland = *Lat. planta* (W. plant), *pl. dat. clannaib*, 256, l. 22. *The other cland 'children' is perhaps a genuine Celtic word.*  
 clandaim = *Lat. planto*, *s-pret. sg. 3*, *ro-clann*, 232, l. 18.  
 clí, *stake, house-post*, 148, ll. 23, 28. *See Cormac, Gl. s. v. clii.*  
 clocha fothraicthe, *washing-stones*, 80, l. 8. *Compare: lothomur in taige aiged . . . cona clocaib hi taib na hursand*, LB. 213<sup>b</sup>.  
 clochtha, *made of stone*, 94, l. 4.  
 cloor, *I hear*, *conj. sg. 2*, *co cloither-su*, 244, l. 12.  
 cluiccéne, *little bell*, 248, l. 11, *a dimin. of clocc.*  
 cnabad, *ration*, 282, l. 17; *also spelt cna-mad*, 228, l. 2.

- cnaim, *I gnaw*, act. pret. sg. 3 rocnai, 242, l. 11; pret. perf. pass. cnaithe, LH. 2<sup>a</sup>.  
 cneitim, *I groan*, act. 2dy pres. sg. 3 no cnited, 38, l. 12.  
 cnés-bán, *white-skinned*, 540, l. 5.  
 cnucha, *hillock*, 134, l. 19; 182, l. 28; isin cnuchai-se, 232, l. 15.  
 coblach, *boat, fleet*: sg. dat. cobluch, 66, l. 14, pl. dat. coblaignib, 206, l. 2. *Perhaps a loan from caupulus*.  
 cobnesta, 414, l. 2, *derived from coibnes (con-venestu) affinitas*.  
 coemna, *defence*, 381, l. 10 (*from \*cúm-emna*) = caomha .i. comhairce, O'Cl.  
 coibled (= com-fled), *banquet*: sg. gen. coiblidhi, 556, l. 30.  
 coillim, *I destroy*, act. pret. sg. 3 ro-chaill, 214, l. 2.  
 coimcne, *history? synchronism?* fer com-cni, 566, l. 2: coimccniu, Petrie's *Tara*, 119.  
 coimnochloim, *I interchange*, s-pret. pl. 3 co rocoimchloiset, 76, l. 20.  
 coimit = *Lat. comes*, pl. gen. coimiti, xxviii.  
 coim-rith, *a joint course*: sg. dat. conrith, 522, l. 3.  
 coimsech, *potens*, 252, l. 14.  
 coimthechtaid, *companion*, gen. pl. comithechtaigi (leg. -aide), 30, l. 9.  
 coindele, *condeece, counsel*, 212, l. 27; sg. gen. condile, 210, l. 18: coindealg, .i. comhairle, O'Cl.  
 coin[n]line, *stalks, rushes?* sg. dat. -iu, 84, l. 8, *a deriv. of coinnlin (gl. stipula)*.  
 cóir, *arrangement, a rite?* 470, l. 2.  
 coirimm-gnáithi, 136, l. 9, *alebibbers?*  
 com-aestae, *coeval*, acc. pl. comaestu, 10, l. 24.  
 com-aicsigim, *I approach*, s-pret. sg. 3, rochomaicsigh, 90, l. 22; ro-comaicsigestar, 40, l. 12; -aicsigestar, 68, l. 14; -faicsechestar, 252, l. 3.  
 com-aimser, com-aimserad, comaimserdacht, *synchronizing*, xxvii, xxviii.  
 com-áinsem, *rebuke*, 260, l. 6.  
 com-aithgess, 144, l. 12, *for comaithechess, neighbourhood*.  
 com-arbus, *heritage*, gen. sg. comarpsa, 138, l. 18.  
 com-écnigim, *I compel*, 178, l. 8.  
 coimelim, *I rub*: imperat. act. pl. 3, coimlet, 458, l. 21.  
 comfert, *joint miracle*: acc. pl. -u, 460, l. 4.  
 com-fathius, *a joint reign*, 526, l. 22.  
 com-fuillidecht, 68, l. 10 (*where both MSS. have consuilidecht*) = consanguinitate, 335, l. 20, *a deriv. of fuil, blood*. So comfuillidhi *blood-relations*, Book of Fenagh, 174.  
 com-gráda, *an equal rank*, pl. n. comgrada, 152, l. 21.  
 \*comluim, *I drive on?* imperat. pl. 2 com-luid, 186, l. 27.  
 commám, *yokefellow*: 14, l. 4, *wife*: com-maim .i. bean, O'Cl.  
 comroreun, *error*: sg. acc. comroreoin, 88, l. 22 = comroreuin, Ml. 56, b. 9.  
 consuilidecht, *co-desire*, o consuilidecht, .i. o comthoil, li., *a mistake for comfuillidecht?*  
 comus, *power, jurisdiction*, 234, l. 6; comus mo saire, 484, l. 27.  
 con-ácarim, *I call to*: t-pret. pl. 3, cona cartatar, 134, l. 6.  
 conaemdetar, *collegerunt?* xviii.  
 con-aítigir, *I ask*: perf. sg. 3, conaitigair, 230, l. 17; t-pret. pl. 3, conoitechttatar, Wb. 8<sup>a</sup> 14.  
 cond for con: cond-osnaid, 76, l. 11; cond-onóraigtis, 122, l. 5.  
 condeece? 212, l. 27, sg. gen. condile, 210, l. 18.  
 conditóir = *Lat. conditor, founder*, pl. gen. conditore, xxviii.  
 con-écid, *conécid, he declared*, 36, l. 18; 188, l. 6 = con-aith-cuaid, s-fut. pass. sg. 3 conécestar, S.P. III. 2.  
 con-écnigim, *I necessitate, compel*, perf. pass. sg. 3, conaro-chomécnichthi, 178, l. 8.  
 conflicht = *Lat. conflictus, a conflict*, 56, l. 7; 100, l. 27; 556, l. 25; sg. gen. in conflichta .i. in imresin no in cocaid, li.  
 con-gain (leg. congeuin?), 114, l. 10, *cognovit*.



- congbáil, *a cloister, monastery*, 76, l. 10 ; 78, l. 11 ; 80, l. 4 ; *pl. dat.* congbálaib, 162, l. 17. congbhail .i. áras no baile, O'Cl. The *congbáil* was composed of a *less*, a *tech mór*, a *cule*, and an *aregal*, 236, ll. 20-24.
- connadach, *fire-wood*, 266, l. 2, *a deriv.* of connad, *sg. gen.* connaid, 574, l. 25.
- con-osnaim, *I rest*, 2dy *pres. act. sg.* 3, conosnad, xlix. *Infin.* cumsanad.
- consal = *Lat.* consul, *gen. pl.* xxviii.
- con-selaim, conselsat, 238, l. 21. *This seems the verb whence come conselai and consela*, and the *imperat. sg.* 2 *coisle*, LU. 64\*.
- contan ?, 220, l. 4.
- con-utgim, *I build*, *s-fut. act. pl.* 3, conut-sat, 34, l. 10.
- co-roecsath ?, 110, l. 2.
- cor búada, 78, l. 9.
- cor lamha aire .i. a dul co sacarbaic, xlix.
- corus, *law ? rule ?* 484, l. 7 ; 562, l. 14.
- cosmairn (= consummo, i.e. confirmo), *act. 2dy pres. sg.* 3, nocosmad, 484, l. 13. *The verbal noun is cosmait = consummatio*, Corm. s. v. caplait.
- cotach, *a covenant*, 154, l. 21.
- cotegim, *I coagulate*, *pret. perf. act. sg.* 3, ro coteg, 54, l. 10 in coteicthea (gl. concretionis) G. C.<sup>2</sup> 801.
- craibechan, *a morsel of meat ?* xviii ; .i. cara bechan .i. feoil min no bec, no cara dona bechanaib .i. dona lenabaib, H. 2, 16, col. 98.
- crann arcleith, 58, l. 19 ; crann fri tír, dorat, 34, ll. 21, 22. *The opposite to gabail crann 'to land'*, Lhuyd.
- creitmech, *pious*, 70, l. 13.
- cretra, *dat. pl.* cretraib, 14, l. 17 ; 436, l. 5. *pl. acc.* cretra, 232, l. 3 ; ba comnai 7 ba cretra in fhuil sin, H. 2, 16, col. 392 ; ba comnan, ba cretair, *ib.*, col. 393. *This is creatar .i. coisreachta, and if O'Cl. be right, the word in the places cited should have been rendered by 'consecrated elements.'* *It is borrowed from Lat. creatura. In the line oidid cretra in Croibderg, Book of Fenagh, 280, it seems an adj.*
- crethuma, *better créduma, bronze*, 86, l. 3. cró, 36, l. 31, .i. clann, O'Cl., *who cites 'Dichu go lion cró.'*
- cro-chaingel, *chancel*, 338, l. 23.
- cruan moithni, 86, l. 7. *Compare srian cruán moith*, LU. 85 a ; *cruán .i. gne don tsencerdacht*, O'Dav. 71.
- cruanmoin ?, 86, l. 10.
- cruimthir, *priest*, 162, l. 19 ; 256, l. 14 = *Old Welsh prenter*, Corm. ; *borrowed from prebyter, Low Latin for presbyter. The hard m has not been explained.*
- cuairt, *f. globe, sg. gen.* inna cuarta, 180, l. 8.
- cuass, *a hollow*, 84, l. 18 ; 536, ll. 10, 11. *Hence the adj.*
- cuassach, *adj. hollow*, 84, l. 5.
- cubes, 384, l. 4 ; 398, l. 20 = *cobes, coibes, an equal number, equivalent.*
- cuibsech, *conscientious*, 338, l. 25.
- cuicenn, *kitchen, sg. gen.* na cuicni, 472, l. 30. *Borrowed from coquina.*
- cuile, *kitchen. dat. culi*, 236, l. 22, *cogn. with culina.*
- cuimniugud, *remembering*, 258, l. 27.
- cuisni heighri[d], *icicles*, xlvii.
- cuithech, *pitfall, acc. pl. -a*, 186, l. 25. *Derived from cuithe = Lat. puteus.*
- cuitechta, *a company*, 220, l. 16 ; 482, l. 3.
- cuitred, *a triad ? See ferchuitred, infra.*
- cummairn, *I compose*, ro-s-cummai, 60, l. 24 ; 256, l. 11.

## D.

- daire, *oakwood, sg. dat.* dairiu, 338, ll. 11, 12.
- dal, (dál ?), *doom ; sg. gen.* dail, 48, l. 9 ; *acc. dal*, 566, l. 25. *The nom. sg. seems in ba derb in dal, Book of Fenagh, 156, where dal rhymes with clár.*
- damaise (damasc ?) thíre, 132, l. 23, *some quantity of land.*
- darmi-regainn, *better tarmiregainn, fut. sec. sg. 1, I would come over, pl. 3 darmireg-tais*, 204, l. 19.
- dásachtaigim, *I become mad, pres. indic. pass. sg. 3*, dás[ach]taigther, 12, l. 25.
- dau, *to him*, 248, l. 20 = dáu, 528, l. 16.
- decleithi ?, 156, l. 5.
- dedbir, *for dethbir, lawful, necessary*, 174, l. 9.

- dedol, *twilight*, *sg. dat.* ón dedoil, *diluculo*, 52, l. 14, *seems fem.* In *MI.* 135 d. huan cetna dedol (*a primo crepusculo*) — *it is masc. or neut.*
- deg, *good*: *compounded*: deg-briathar, 230, l. 13; deg-coire, 230, l. 8; deg-comarle, 42, l. 24; deg-dán, 172, l. 2; deg-ed-bairt, deg-impide, 224, l. 16.
- dellechuir, *lay down*, 240, l. 20, *for delle-chair*, *a pret. act. sg. 3*, *cognate with déllach .i. luighe*, O'Dav. 77, *where the s-conj. act. pl. 3*, *dellsat*, *is also quoted*. O'Clery's *deillidh .i. luighe no leanmhain should perhaps be deilligh, or dellig*, *Salt. na Rann*, 1389, *and connected with dellechuis*.
- demnacdaí, *demonic*, 56, l. 1.
- déníu rad, *swifter than speech*, 10, l. 31; 56, l. 8; 456, l. 7; 464, l. 15; *rad for rád*.
- deoin, 140, l. 22.
- deonaigim, *I vouchsafe*, *act. pret. sg. 3*, *rodéonaig*, *lx., infin.* deonugud, *consent*, *sg. acc.*, 414, l. 26.
- deóraid, *for deolaid, grace*, 154, l. 7.
- derba, *acc. sg. ? pl. ?* 184, l. 9; *meaning obscure*.
- derb-árusc, *proverb*, 16, l. 23; 86, l. 23; 88, ll. 15, 27; *dearbhárusc .i. seinbhria thar no seanfhocal*, O'Cl., *from derb, sure, and árusc q. v.*
- derb-chlann, *own children*, *li.*, 68, l. 9.
- dercaige, 234, l. 10, *means perhaps, 'watchfulness' (cf. dercaim, I see, dercaid, look-out man, watchman), rather than 'lovingness' (deserc, love)*.
- dercaisiu (*leg. derchaisiu*), *gazing*, *sg. gen.* -en, 216, l. 3.
- derfiur (= derb-fiur), *own sister*, 68, l. 3, *sg. gen.* derfethar.
- dermanim, *I forget*, *act. pres. ind. pl. 3*; *dermanat*, 82, l. 19.
- descertach, *southern*.
- dia, *day*, *sg. abl.* die, 114, l. 21; *dia sé fichet bliadan, that day six score years*, 206, l. 23. *See many examples of this idiom quoted by Mr. S. H. O'Grady in 'The Academy' for Nov. 14, 1885.*
- díchealtair, *a 'tarnkappe,' or cloak of darkness ?* 46, l. 28; *cognate with dochelím, I conceal. díchealtair .i. fí [leg. fáed] fiada no duaithniugadh, no ceilidh an t6 arambí*, O'Cl.
- dictadoir = *Lat. dictator, pl. gen.* -oire, xxviii.
- dí-ing, *very difficult*, 198, l. 17; *also in Wb.* 15c, 22. *From the intensive prefix dí and ing = Skr. anhas ('Zimmer')*.
- dígainn, *unscently, plentiful* (*dioghainn .i. neamhghann*, O'Cl.), *gen. sg. m.* diguind, 472, l. 1.
- dimicnithi, 176, l. 4, *seems for dimicnigthe, pret. part. pass. of a denominative from dimhiccin .i. tár no tarcaisne*, O'Cl.; *dinetáu ?* 142, l. 14.
- dingabim, *I get away*: *redupl. fut. sg. 1*, *dingeb*, 116, ll. 9, 13, 17; 118, ll. 3, 4; *pass.* dingébhthar, 120, l. 9.
- dinnim, *weak ?* 74, l. 16: *Saltair na Rann*, 4207, 5035.
- diorpus, *disinheritance*, 132, l. 16.
- dirróggel, *emit*, 340, l. 15, *is certainly = the doruagell of the Annals of Ulster, cited by Petrie, Eccl. Antt., 231, and the doruaichill .i. dochennaig of O'Clery. -deircilimmis, Wb. 26<sup>b</sup>, 116. The infin. is deirgli (leg. deircle) .i. cennach*, O'Cl.
- dítnid, *defender*, xlvii.
- diucraim (*di-ud-g.*), *I cry out*: *t-pret. sg. 3*, *doriucart*, 44, l. 18; *doriugart*, l. 20; *infin.* diucrae or diucaire.
- diuic = *Lat. iudex, pl. gen.* diuice, xxviii.
- dlomaim, *I refuse*, *dlomtha*, 162, l. 28.
- do-áilgim, *I cherish ?*, *pret. act. sg. 3*, *do-sen-aílgi*, 152, l. 8; *imperat. sg. 2*, *talaig*, 186, l. 12.
- do-airbiur, *reduce, subdue, bring under*, *t-pret. sg. 3*, *do-r-airbert*, 90, l. 23; *infin.* tairbert. *The passage in p. 90 means, 'he hurled it down with his crozier-point (airmtiud), westwards on its right side.'*
- do-airchanim, *I prophesy*; *t-pret. sg. 3*, *-tairchet*, 152, l. 24; *redupl. perf. sg. 3*, *doercachain*, 86, l. 13.

- do-airissim, *I stand by, act. 2dy pres. pl. 3, doairistim, 178, l. 16; infin. tairissem.*  
do-air-lécim, *I let loose, cast, fling: s-pret. act. sg. 3 (with inserted f), dofarlaic, 178, l. 24; -tarligg, tarlice, 324, l. 17; pl. 3, tarlaicset, 138, l. 5; pass. pret. sg. 3, tarlaiced, 464, l. 15.*  
do-air-lingim, *I leap, redupl. perf. sg. 3, -tarblaing, (tu-are-ve-vlange), 188, l. 11.*  
do-air-thet (do-air-do-éit), *comes to, 132, l. 15.*  
do-aitnim, *I shine: pret. act. sg. 3, do-raitne, 56, l. 15; 196, l. 27. Cf. do-naithni (gl. ariserit), Beda Carol., 44 b.*  
do-aigim, *I cherish: imperat. act. sg. 2, talaig, 186, l. 2.*  
do-ar-rasair (do-air-siasair), *stood still, tarraasair, 38, l. 10.*  
do-ár-riuth, *I overtake: pres. ind. act. sg. 3, doarrith, 82, l. 18; perf. sg. 3, tarraid, 200, l. 9; 202, l. 23; (with inserted f and infixed pron.), da-farraid, 30, l. 23; (with infixed pron.), do-n-árraid, 76, l. 13; pl. 3, duairthetar, 286, l. 1; do-n-arthatar, 138, l. 27. Compare ar-riuth (gl. adorior).*  
doas, *reward, 246, l. 3; 350, l. 19. Cogn. with fretus (freth-dus), gen. fretussa, (gl. dotis), and comtus (com-aith-dus), Laws, iv. 210.*  
do-athchuirim, *I return, act. pret. sg. 3, do-r-athchuir, 158, l. 20; b-fut. sg. 3, doaitheuirfe, 158, l. 14; conj. sg. 1, coro-thadcuirer, 180, l. 12, pass. pret. sg. 3, doadchuiread, 12, l. 8; infin. tathchor.*  
do-bruchtaim, *I belch forth: pass. 2dy. pres. pl. 3; dobruchtais, 176, l. 20.*  
do-chomluim, *I drive on: imperat. pl. 2, tochomluid, 186, l. 26; infin. tocomhladh .i. ceimniughadh, O'Cl. Cf. tar-chomhladh .i. gluasacht, O'Cl.*  
do-choscim (tu-com-sechim), *I follow, pret. sg. 3, dorochaise, 178, l. 3.*  
do-chrenim, *I fall: perf. act. pl. 3, -to-cra-tar, 190, l. 19.*  
do-chusaid leis, 44, l. 28 = dochóid leis, 58, l. 28; *seems an idiom meaning 'he wished.'*  
do-coras, 108, l. 20; *seems a corruption of dofocress, pret. pass. sing. 3 of dofochertaim, cogn. with focress 'dejectum est.'*  
do-cotaiset, *for adcotaiset, li., last line.*  
doduaccai dó, 136, l. 5. \*  
do-éccim, *I see: redupl. perf. sg. 3, do-écacha, 562, l. 35; s-fut. pass. sg. 3, déccastar, 214, l. 11 = duécastar, 338, l. 26.*  
do-edim, *I devour, perf. act. pl. 3, dootar, 198, l. 8 = dotar, LL. 115 a (the sg. 3 is duaid, dóid), perf. pass. sg. 3, dæss, 180, l. 25.*  
do-ellaim, *I deviate, pret. act. sg. 3, doraell, l.*  
do-eprendim, *I gush out, s-pret. pl. 3, do-reprendset, 10, l. 20; 72, l. 2.*  
do-ess-urc, *I rescue, I save: t-pret. sg. 3, do-r-esart, 204, l. 21.*  
do-fuissmim, *I bring forth, I create: pres. indic. act. sg. 3, dofuissim, 8. l. 10; do-fuissim, 432, l. 14; t-pret. sg. 3, do-m-rosat, 140, l. 25; infin. tuistiu, tuismiud.*  
do-fuit la (lit. cadit apud), *an idiom meaning 'pleases' (cf. N.H.G. gefällt), 112, ll. 30, 31.*  
do-gailsigur, *I grieve, s-pret. sg. 3, rodogalsigestar, 12, l. 10; togailise, Three Mid. Ir. Homilies, 74.*  
do-gniú, *I make: pret. act. sg. 3 dorogní, 92, l. 30; pl. 3, dogénsat, 120, l. 16, where a reduplicated form takes an ending proper to the s-pret.*  
do-goim, *I choose, 180, note 5, pres. indic. act. sg. do-gui-siu, 152, l. 6; redupl. 2dy pres. sg. 2, dogegaind, 112, l. 10; pret. part. pass. togaide, 62, l. 4.*  
do-guidim, *I bless: pass. conj. sg. 3, condom-digdider, 116, l. 10; 118, l. 4. The infin. is digde.*  
do-guidim, *I offer: perf. sg. 3 (dependent form), targaid = tarcaid, 180, l. 4.*  
do-imm-anim, *I command: pass. pret. sg. 3, timmarnad (= do-imm-r-anad), 28, l. 5; 234, l. 3.*  
do-ind-scanim, *I begin, pret. act. sg. 3, tindarscan (for do-ind-ro-scan), 54, l. 25; tarinnscan, 208, l. 11; co to-r-inscan, 226, l. 1.*

do-in-fedim, *I inspire*: *pret. act. sg. 3*, do-r-infith, 2, l. 7.  
do-in-olaim, *I collect*, *act. pret. sg. 3*, -to-r-inol, 10, l. 26.  
doirnín, *handle* (of a bell), *sg. asc. deirnnin*, 248, l. 10.  
do-lécim, *I let go*, *2dy pres. act. sg. 3*, ara tailced, 342, l. 24; *pl. 3*, arna tailctis, 128, l. 1; *pass. fut. sg. 3*, -telcáider, 470, l. 3.  
do-luigim, *I forgive*: *pret. act. sg. 3* (with *infixed pron.*), d-a-loig, 200, l. 3.  
do-maidim, *I break forth*, *s-fut. act. sg. 3*, doma, 84, l. 9.  
do-maithim, *I threaten*, *pret. sg.*, 39, l. 7.  
do-melim, *I consume*, *t-pret. sg. 3* (with *infixed pron.*), dus-ro-malt, 200, l. 16.  
do-meisim, *I measure*, *pret. act. sg. 3*, do-ro-msi, 236, l. 20.  
dommatu, *poverty*, 158, l. 10.  
domnach, *a church*, *pl. n.*, domnaige, 168, l. 25.  
do-moiniur, *I think*, *perf. pl. 3*, doruim-menatar, 100, l. 4.  
domuin carpait, 194, l. 15.  
dond-bile, *a brown tree*, *pl. gen.* 536, l. 11.  
doraíd (do-réid), *difficult*, 116, l. 27; 174, l. 25.  
doraith, *at once*, 44, l. 28; 58, l. 28 = .i. do lathair l. li.  
do-rataim, *I give* (from \*tu-ru-dadāmi), con-dartaitear, *ut dentur*, 114, l. 2.  
do-reg, *veniam*, *Wb. 7<sup>d</sup>, sg. 3 -terga*, 38, l. 17, *pl. 2 -tergaíd*, 182, l. 29; *2dy pres. sg. 1*, -thergainn, 106, l. 18.  
do-rinnim, *I measure*: *imperat. sg. toraind*, 88, l. 8.  
do-riuth, *accurro*, *perf. act. sg. 3*, do-ro-raíd, 244, l. 10.  
dorus, *door*, *used to form a nominal prep. meaning 'before'*: in dorus na cathrach, 418, l. 4; in dorus in tige, 444, l. 16. See fir-dorus.  
dotheadach?, 86, l. 26.  
do-thlaigim, *I ask for*: *s-pret. sg. 3*, do-ro-thlaig (for do-ro-thlaig), 10, l. 10; *pl. 3*, dorothlaigset, 100, l. 19; *deponential*, du-ro-thlaigestar, 30, l. 6; *infin.* tothlugud, 10, l. 14.

do-thocadach, dotheadach, *unfortunate* 86, l. 26: *from do=δvs- and tocad=W. tyngthed 'luck.'*  
do-thuarthed, 242, l. 9, *remansit*: *from do-tu-air-tu-said.*  
drech-mas, *fair-faced*, 530, l. 18.  
duairthetar, *see do-arriuth.*  
dúal, *cause*: as in dúal, 166, l. 24; *dual do bhrug .i. adbharr bróin*, O'Cl.  
du-ana, *poverty*, 158, l. 8, *from áne, 'riches' with the prefix of dispraise du-*  
du-arraim, *I detain?* *s-pret. sg. 3*, with *infixed pron.* du n-arraistair, 138, l. 20.  
duesta, *daesta*, *was wanting*, 112, l. 5.  
duiue-orenid, *manslayer*, 158, l. 18.  
dúthrahtaige, *willingness*, 206, l. 7. *where it is misspelt dud-*.

## E.

echtarchenél, *a foreign tribe*, 170, l. 3; 202, l. 13.  
écomnart, *weakness*, *dat. sg.*, 30, l. 6.  
eclastacda, *ecclesiastical*, 404, l. 2.  
ed (for is ed, id est), *yes*, 84, l. 7.  
éimid, co-héimid, *quickly*, xxviii, *from éim.*  
ell (in buan-ell, q. v.) *fleet, multitude* (Saltair na Rann), *cogn. with ellach, 'union'?*  
engach, *noisy, vociferous*, 44, l. 15, ean-gach .i. glorach no cainnteach, O'Cl.  
engnam, *prowess*: *sg. gen. eggnamo*, 92, l. 8. See O'Don. 4 MM., A.D. 1601, note a.  
eolach, *a guide*, 248, l. 21.  
episcopóte, *bishopric*, 194, l. 7; 222, l. 22; 238, l. 10; 550, l. 25.  
erbaid, *bane*, 88, l. 15.  
eread, *embroidering? engraving?*, 668.  
erchoitmed, *excuse*, xxxiii., 184, l. 25 = erchoimded, 204, l. 1; urchuidmeadh .i. díultadh no leithagél, O'Cl.  
erdathe: 'usque ad diem erdathe apud magos, id est, iudicii diem Domini,' 308, l. 8.  
ergaire, *to forbid*: *sg. dat.* 192, l. 24, *infin. of ergarim.*  
erglanad, *to cleanse, sweep out*, xxxvii.

erlad in nítho, 92, l. 8, *cogn. with O'Clery's*  
urlaidhe .i. deabhaidh no cathughadh.  
erlund na bachla, 468, l. 26.  
ermadair, *he attained*, 126, l. 4; *pl.* 3,  
irmadatar, Wb. 5<sup>b</sup>.  
ermited, ermted (ermited, A.) → airmtiud  
(gl. cuspis), Sg. 67<sup>b</sup>; irmtiud, LU. 88<sup>b</sup>.  
ermóin, *sg. dat. ermonai*, 84, l. 25.  
ernaídm, *contract*, 86, l. 29; 176, l. 29  
= urnaídm, O'Don. Supp. q. v.  
ernaim, *2dy pres. pl.* 3, no-ernaitis, 52, l.  
15; *cogn. with ternaim*.  
ernama?, 246, l. 9.  
escongra, *proclamation*, 522, l. 28; eas-  
congra .i. fuaigra, O'Cl. *Infin. of ascon-*  
*grim*.  
escuirim, *I cast forth, pass. pret. sg.* 3,  
ro-esgrad 240, l. 8.  
esnaim, *music*, xxxvii, xxxviii, *cogn. with*  
*esnad*.  
étainm, *I find, pret. sg.* 3, ro-s-et, 164, l. 20.  
étche, *ugliness?*, 152, l. 6, *a deriv. of étig?*  
étidach, *robemaker*, 668.  
etrache, *furrow, pl. gen.*, 88, l. 25.  
etsud, *see audsud*.

## F.

fantais = phantasia, *phantom, pl. fantaisi*,  
fantaisi, 100, l. 5, .i. spirat, liii.  
fasach, *legal precedent?* *pl. dat. fasaigib*,  
566, l. 4.  
fascre, *cheese, pl. n. fáscri grotha*, 184, l. 1;  
246, l. 24; *dat.* 182, l. 23; 246, l. 13;  
*acc. fascriu*, 182, l. 23; fáiscire .i. cáisi  
no mulchan, O'Cl.  
fáthacda, *prophetic*, 450, l. 5.  
feb, *f., excellence, pl. acc. (f)éua*, 406,  
l. 14.  
fedlegud, *remaining*, 200, l. 21, *infin. of*  
*feidligim*.  
férach, *grassy*, 228, l. 15.  
feraim, *I pour; act. b-fut. sg.* 3, firfid,  
120, l. 6.  
ferchuitred, *triumvirate*, xiv. = O'Clery's  
fear-chuidreadh .i. fear chointhritheadh  
.i. beith 'nam buidhnbh tráir.

ferenn, *girdle; sg. acc.*, 284, l. 2; *pl. acc.*  
fernu, li.; ferenn, .i. criss, O'Cl.  
fér-gort, *meadow*, 144, l. 10.  
fersa, *a verse, sg. acc.*, 454, l. 27.  
fertæ, *grave*, 317, l. 17, *sg. dat. du ferti*  
martur gl. ad sarcifagum [sarcophagum]  
martyrum, 356, note 1. *A form feurt*  
(later fert?) also occurs, 317, l. 19.  
fethal. *See primfethal*.  
fiacail, *tooth; ind f. (with fem. art.)*, 196,  
l. 27; *gen. sg. m.*; in fiacla, 196, ll. 26, 27.  
fiada, *before him*, 136, l. 28.  
fíán, *champion*, 324, l. 86.  
figuir, 44, l. 7, *from Lat. figura, with*  
*change to the i-decl.*  
'fid oculus mag oculus lenu,' 340, l. 16, *a*  
*formula, like wald und feld und wiese*.  
findfad, *blessedness; sg. dat. do indfuth*,  
180, l. 1; .i. aibnius, lv.  
find-fáidech, 'fair-voiced,' 266, l. 5, *name*  
*of a bell, perhaps a corruption of bind-*  
*fáidech?*  
findruine, *white bronze*, 74, l. 24, *seems a*  
*corruption of find-bhruine, where bruine*  
*is perhaps cognate with bronze*.  
fir-dorus, 136, l. 16, *i. firdorus, right in*  
*front, exactly opposite: see dorus supra*.  
fiugraim, *I figure; pass. pret. sg.* 3, roflu  
grad, 34, l. 15. *So in Wb. 18<sup>c</sup>*.  
fiur, *sister*, 12, l. 6, *sg. gen. fethar, dat.*  
fiair, 12, l. 3, *acc. fiair*, 12, ll. 9, 11,  
*dual nom. dí fiair*, 16, l. 12, *acc. dí fíeir*,  
16, l. 14, *the infected form of siur*.  
fíed-ól, *carousing*, 52, ll. 17, 19.  
fochellaim, *pres. indic. pl.* 1, fochellamar,  
xviii.  
fochoslim, *I carry off, pass. pret. sg.* 3, fo-  
choissled, 180, l. 22, *infin. foxul*.  
fochuitbiud, *mockery*, 224, l. 2.  
fodechta, 460, l. 8, *a mistake for fodechtsa?*  
fó-fer, *a good man*, 242, l. 24; 382, l. 10.  
fo gabim, *I find; pres. indic. act. pl.* 3,  
fogabat, 92, l. 18.  
foglaímmim, *I learn, pret. act. sg.* 3, nar'  
foglaímm, 392, l. 24.  
fogliunn, *I learn, act. pres. ind. sg.* 3, fog-  
leinn, 240, l. 9, *pret. sg.* 3, rofoglaind,  
8, l. 19; 28, l. 2, *redupl. perf. sg.* 3, forq-

- geglaind, H. 2. 16, col. 81. (*The form roeglaind quoted in Windisch's Wörterbuch belongs to glinnim, not to fogliunn.*)
- fo-gnú, *I serve: deponential perf. sg. 3, forusgénair* 16, 26.
- foill, *cunning?* 78, l. 27.
- fóintreb, *small furniture*, 10, l. 12.. *The fo here is a prefix of diminution.*
- fóisitiú, *confession, sg. instr. foisitin* 48, l. 9.
- foithi, *under it*, 8, l. 10.
- fo-laigim, *I hide, s-pret. pl. 3, ro-foilgeset*, 36, l. 18.
- fólaire (= pólaire, q.v.), 46 l. 33.
- folamur, *I desire? (root vel?) pres. indic. sg. 3, folamadair* 112, l. 8; 208, l. 4; 226, l. 10, *s-pret. sg. 3, folamastar*, 78, l. 11; 80, l. 1; 146, l. 20; 168, l. 7; 200, l. 21; folamustair, 148, l. 28, i. rosandtaigestar, lii.
- follamnaigim, *I rule, act. pres. ind. pl. 3, follamnaiget*, 94, l. 27.
- folortatu, *sufficiency, sg. acc. folortataid*, 238, l. 13; *cognate with O'Clery's folortnaidh i. lórdhaothain.*
- folt-chep, f. 200, l. 16, *leek, lit. 'hair-onion' (cepa), sg. acc. amal foltcheip*, 208, l. 15 *note. In lvi foltchep is glossed by barr undiun.*
- fo-mámugud, *subservience*, 38, l. 6, *infin. of fomámmaigim.*
- \*fo-miniur *caveo: fut. part. pass. foimnidi*, 42. l. 9, *infin. fomtiu*, 482, l. 29.
- fond = *Lat. fundus? gen. pl. 534*, l. 1.
- for-ainm, *nickname, sg. dat. foranmair, pl. acc. foranmand*, 126, l. 22.
- \*for-alaim? *act. pret. sg. 1, with infixed pron. and prefix, for-dos-r-ala* 96, l. 25 = *fordosrola* 78, l. 5.
- for-bann, *order, prescription, commandment, sg. acc., 38, l. 4., pl. nom. forbonna* 564, l. 20. *Cognate with Teut. bann.*
- forbann .i. for bann .i. ní ós ceann dligidh oir as ionann bann 7 dligheadh, O'Cl.
- for-bannach, *having a forbann*, 32, l. 31.
- for-benim, *I complete: act. pret. sg. 3, fororbai*, 170, l. 9; 178, l. 18; *pret. pass. pl. 3, fororbaide laithi na canti*, 104, l. 7.
- forchae tentide, *thunderbolt, lit. fiery hammer*, 10, l. 19, *sg. gen. forchai*, 60, l. 20.
- for-cmaid, *guardian*, 140, l. 7 (*where the text seems corrupt*) = *foremaidh = forchoimhédaidh*, O'Cl., *cognate with O. Ir. foremi 'servat', Sg.*
- for-dergaim, *I crimson: pass. b-fut. sg. 3, forderggfaither*, 174, l. 11.
- for-dorchaide, *very gloomy*, 62, l. 12; 256, l. 28.
- for-dúnta, *closed up*, 56, l. 30.
- fóre, foire P., *pursuit?* 216, l. 18; 470, l. 19; *sg. gen. re forlond na fori*, Book of Fenagh, 278: *cognate with tóir?*
- for-gnuis, *face*, 50, l. 10.
- foriaacht-aide (foruichide E.), 234, l. 15.
- for-indedim, *I betoken, pres. indic. act. sg. 3, with infixed pron., for-d-indet* 180, l. 25; *infin. forinnesin, whence O'Reilly made his 'foirinnsin, I bode, forbode, betoken.' O'Clery, s.v. dinnid no fer-dinnid, quotes fordindet, but fails to recognise the infixed pronoun. Cognate are innéidhim .i. aiséidhim no innisim, O'Cl., and inniudh .i. innisin, O'Cl., and the Old-Ir. inneuth (gl. operio, i.e., operior).*
- forlaim? *for-dos-ro-la*, 78, l. 5 = *fordosrola*, 96, l. 25.
1. formna, *choice*, 562, l. 13; *sg. dat. formnu*, 564, l. 3.
2. formna, *shoulder*, 460, l. 7.
- forphtigud, *completion, fulfilment*, 2, l. 20, *infin. of foirbthigim.*
1. forrach, *meeting-place, sg. acc. forraig* 134, l. 10; *forrich*, 192, l. 3; *pl. nom. foirrgea*, 327, l. 4.
2. forrach, *a measuring-rod. This, perhaps, is the meaning in 183*, l. 16.
- for-tachtaigim, *I help: pres. indic. sg. 3, ni fortachtaig[e]*, 88, l. 29.
- for-tachtaigthid, *helper*, 30, l. 5.

for-tiag, *I assist*: *s-fut. sg.* 1; fortés, 88, l. 28.  
fo-semim, *I confess*, *ὑποστυμι*; *act. pret. sg.* 3; foruismi, 44, l. 9; fo-rui-s[m]es-tar, 562, l. 9; *t-pret. sg.* 3, ros-faisit, LL. 45 b; *infin.* fóisitiu, *q. v.*  
fothaigim, *I found*: *s-pret. sg.* 3; fothaigis, 98, l. 12; ro-fothaig, 106, l. 7; 228, l. 12; fo-rothaig, 92, l. 12; 98, l. 2; 194, l. 9; forfothaigestar, 174, l. 22; forofothaigestar, 194, l. 4; 214, l. 13. *A denominative from fotha, foundation*; *infin.* fothugud = O'Clery's fothu-ghadh.  
fo-thoscaigid, *follower, successor, pl. dat., fothoscaghatib*, 6, l. 25. *Root seq.*  
fothiur, *a field*, 182, l. 17, *should perhaps be fothuir, which seems = fothair .i. gortt, in the Leb. Lecan Vocabulary. O'Clery has fuithir .i. fearann and fuithir .i. fó-thir .i. tir mhaith, good land.*  
fressabra, *opposition*, *rí co fressabra*, 524, ll. 20, 23; 526, l. 23. *Book of Fenagh*, p. 44.  
fri-béolu, *a nominal prep. (cf. ar bélaib), overagainst* ? 137, l. 27.  
fris-biur, *I oppose, pret. sg. with infixed pron.* frith-m-bert, 210, l. 20; *infin.* frithbheart .i. cur in aghaidh, O'Cl.  
fris-bruidim, *I refuse, deny*; *s-pret. pl.* 3, ro(f)riuthbruihtset, 126, l. 21; 224, l. 13.  
fris-gairim, *I answer, t-pret. sg.* 3, fris-ro-gart, 28, l. 18.  
fris-tarrasair (= fris-tu-air-siasair), *perf. sg.* 3, resisted, 30, l. 17 = frithorissair, 446, l. 7.  
fris-tuidchaid, *tudchaid, contraivit*, 200, l. 23; 208, l. 6.  
fris-tulaid, *went against*, 146, l. 21.  
frith-aire, *watch*, 484, l. 11.  
fróichne, *a heather sprig*, 92, l. 10.  
fuascor, *fright*, 46, l. 7 = fuascar .i. sgaol no sgén, O'Cl.  
fúasma[d], *a thrust*, 218, l. 6.  
fubthad, *to terrify*, liv, 142, l. 17; fub-tadh .i. bagar, O'Cl.; *infin.* of fubothaim.

fu-gellaim, *I adjudge, s-pret. pl.* 3 fugellsat, 126, l. 24, *a denominative from fugell, 'judgment.'*  
fu-rigim, *I delay, act. perf. sg.* 3, fo-t-róir-raig fo-n-róir-raig, 208, l. 18; *t-pret. sg.* 3, foruirecht, Saltair na Rann, 6041.  
fuirail .i. imarcraid lv, 194, l. 11; forail .i. iomarcraidh, O'Cl.

G.

gabáil láime, *to expel*, 478, l. 15; *pass. fut. sg.* 3, gebthar do lám, 118, l. 4.  
gabaim foi, gaibthir friss 126, l. 30.  
gabul fairge, *an arm of the sea*, 486, l. 21.  
gaibiu, *I take*, 54, l. 14.  
gaile, 46, l. 31, *corresponds with én find 'white bird' in p. 448, and may perhaps be a bird-name cognate with Ir. gel 'white,' and Gr. χαλκίς 'pure wine.'*  
gaire pietas, 410, l. 21 = goire, 814, l. 17.  
gal-chét, *valorous hundred*, 536, l. 25.  
gar, *dear* ? 106, l. 11, *cognate with Ir. grád, love, Lat. grátus, Gr. χαρίεις, Skr. haryata.*  
gein, *birth, offspring, gen. sg. gene*, 48, l. 10, *acc. gein*, 78, l. 24.  
gellas dit, gellfa-sa de, 140, ll. 19, 21.  
genelach, *genealogy*, 412, l. 9.  
giallnad, *hostageship*, 32, l. 5.  
gillacht, *boyhood*, 10, l. 9.  
gin claidib, *os gladii*, 164, l. 24, *a Hebraism borrowed from the 'in ore gladii' of the Vulgate, see Mayhew, The Academy, No. 676.*  
giunnæ, 317, l. 11, *gen. sg. of some word meaning human hair. clanna Amargin giunnaig, LU. 127<sup>a</sup>.*  
glais, *stream, sg. dat. glaisi*, 138, l. 5; *acc. glaisi*, 210, l. 1.  
glan-garg, *pure-fierce*, 384, l. 14.  
gleith, *grazing*, 228, l. 18; .i. caitheamh no ingeilt, O'Cl. *One of the infinitives of gelim.*  
gleter dála, 208, l. 23; *lit., assemblies are decided ? pret. indic. sg. 1, gleim; pass. pres. sg. 3, glethar, lvi.; infin. gleodh .i. glanadh no críochnughadh, O'Cl.*

glonn, *calf*, *sg. gen.* gluinn, gluind, 68, l. 9; 335, l. 19.  
 glósnathc aisenen, *thread of narration*, 60, l. 23; 256, l. 10.  
 glún, *knee*, *acc. pl.* co tiefe glúne, 120, l. 6.  
 goedelg, *the Gaelic language*, tria goedelg, 442, l. 28.  
 graif (*Lat.* graphium), *brooch*, 92, l. 8.  
 greim, ni géba greim, 102, l. 2, *thou wilt not profit*; gréim ríгда, 32, l. 20, *royal power*? Cf. mo a gréim ocus a gerat ocus a chumachta oldas cach rig, Corm. s. v. Mumu; ros-cacht greim rígh na ndúile, Three Frags. 240, l. 9.  
 grís (= Vedic ghransi), *servour*, *dat. sg.*, 256, l. 23.  
 gú-forgall, *false testimony*, *gen. sg.* 8, l. 11.  
 guine, *slaughter*, 196, l. 4.  
 gustal = vasculum? *pl. n.* gustail, xlvii.

## I.

iarla, (= Norse jarlar) *earls*, *gen. pl.*, 540, l. 1.  
 iarmiforid, 202, l. 16; *seems to mean 'remained behind'* = iarmi-fo-air-said, as deruarid 'remansit', Ml. 31 a 6 is = deru-air-said.  
 iarn, *an iron tool*, *pl.* irons, in erna, Corm. s. v. cotud: *pl. gen.* iarnd, 218, l. 19; *acc.* iarnu, 218, l. 21.  
 iarndóe, *faun*, 46, l. 31 = iarroe, 381, l. 14. *The dóe seems cogn. with A.S. dā.*  
 iarthartuascert, *north west*, 420, l. 31.  
 íascach, *fishing*, 146, l. 10; imm íascach, 148, l. 14; *or should we here read imm-íascach, very fishful?*  
 íascaire, *fisher*, 142, ll. 1, 4; 146, ll. 8, 12.  
 íascrad, *fishing*, 144, l. 2.  
 íbim, *I drink*, *potential sg.* 3, -ebi, *pl.* 1, -ebem, *perf. pl.* 3, ebatar, 436, ll. 13, 15, 16; *fut. sg.* 1. íbiu, 54, l. 15; *pass. fut. sg.* 3, íbthar, 54, l. 17.  
 íccaim, *I pay*, 1 *pass. pret. pl.* 3, con-íccata, 340, l. 17, *where the particle ro gives the sense of a preterite.*  
 ífernach, *having hell* (íffern), 450, l. 21.

ilach (gl. pacan), Pr. Cr. 43a, *pl. dat.* ilchaib, 84, l. 29; iolach .i. subhachas no luthgháir, O'D. A.S. fela.  
 il-mod, *many modes*, *pl. dat.*, ilmodaib, 474, l. 20.  
 imb-aire, *ridge*, 192, l. 13, *sg. dat.* imbairi, imbairiu, 196, l. 7; *pl. dat.* inna im-mairib anfoille immarda, LL. 219 b.  
 imbolc, *Candlemas*, xxx.  
 imbrimm, *travelling*, *lit. running around*, imb-réim, \*ambi-retmen, 96, l. 22.  
 imduail? 234, l. 23.  
 imm-acciu, *I see*: *redupl. fut. pl.* 3 (with *infixed pron.*) imm-us-aiccichet, 158, l. 11; 2dy. *redupl. fut. pl.* 3, n-imm-an-accigtis, 212, l. 28.  
 immacladur (imm-ad-gládur), *I mutually address*, *s-pret. pl.* 3 (with *infixed pron.*) imm-usn-arlásatar, 562, l. 17; *where arlásatar is = ad-ro-gládsatar*, Thurneysen, Kuhn's Zeitschr., xxviii, 151.  
 imm-altoir, 446, l. 29; 466, l. 8, *seems to mean a 'portable altar.'*  
 imm-aithigid, *mutual visiting*, 176, l. 5.  
 imm-chlaiddbed, *mutually swording*, 108, l. 22; iomchloiddmeadh .i. bualadh no comhrac re clóidhmhibh, O'Cl.  
 imm-chuibde, *fitness*, *harmony*? 2, l. 14; 428, l. 13.  
 imm-de-r-nad, *pass. pret. sg.* 3 of imm-dé-nim, 74, l. 24.  
 imm-eclaigim, *I greatly dread*, *s-pret. pl.* 3, ro-immeclaigset, 92, l. 6; ro-immeclaigsetar, 44, l. 26.  
 imm-folach, *a covering*, xxxix.  
 immi-frith-éiraim, *I mutually answer*, *t-pret. pl.* 3, with *infixed pron.* [i]m-mus-fri[th]écratar, 32, l. 6.  
 immi-ráim, *I journey*, *s-pret. pl.* 3, im-roiset, 214, l. 9.  
 immiriuimedur, immiriuimdiur? *I sin*, 2dy *pres. act. sg.* 3, immroimsed, 236, l. 17, *infin.* immormus.  
 immi-sóim, *I turn*, 82, l. 16, *pres. indic.*, *sg.* 3, immesóí; imsoi, 38, l. 19.  
 immorchu, 136, l. 28, *leg.* immarchur?  
 imm-rigin, *very tough or adhesive*, 208, l. 18.



imm-slán, *quite whole*, 14, l. 10.  
 imm-theemail, *mutual contention*, *sg. dat.*  
 acomtegmúil, *liv.*  
 immua-n, *around their*, 346, l. 19.  
 in for ind-n, *gen. pl. m. of the article*, 220,  
 l. 8. *So in L.L.* 249<sup>b</sup>: la bánsúilsí ind  
 liac logmar.  
 incholnigud, *incarnation*, *sg. dat.*, inchol-  
 lugud, 550, l. 28.  
 inchosichim, *I signify, point out ? pret.*  
*act. sg.* 3, roincosc, 94, l. 3.  
 indar, *seemed, andalem, meseemed*, 196,  
 l. 10; = inda limm, *Milan poem*, 13,  
 21: *deponential*, indar: andar-lium,  
*meseems*, 470, l. 2; indar-lea, 126, 4,  
*her-seemed*; indar-leó, *it seemed to them*,  
 46, l. 5; indar-les, 392, l. 4; indar-lais,  
*it seemed to him*, 392, l. 7.  
 ind-ala-sar, *one of the two of you*, 151, l. 7.  
 ind-ara-n, *acc. f., second*, 100, l. 30.  
 ind-ar-benim, *I expel, pass. pret. pl.* 3, ro-  
 ind-arbanta, 56, l. 14; 92, l. 31.  
 indlea, 337, l. 12. *See leth-indli.*  
 in-dorus, *before*, 28, l. 15; 76, l. 27; 82,  
 l. 2.  
 ingelt, *grazing*, 96, l. 23.  
 init = *Lat. initium*, *W. ynyd, Br. ened,*  
*shrovetide*, the day before Ash Wednes-  
 day, the beginning of Lent, *sg. gen. inite*,  
 112, l. 27; 114, l. 4.  
 inn for oc, rabí each díib inn-ár a chéili,  
 46, l. 9.  
 innis f., *saying, describing, description* -  
*sg. gen. innisen*, 190, l. 1, *the infin. of*  
*innisim (ind-fissim)*.  
 in . . . nó, *whether . . . or*, 74, l. 23, and  
*probably*, 74, l. 12.  
 inna-n, *the which*, 258, l. 28.  
 intud (= ind-soud) *returning: sg. dat.*,  
 30, l. 22.  
 ire, *land, acc. pl. iriu*, 206, l. 19, *cognate*  
*with íre, gen. hirend, and Goth. ferra,*  
*country, region. Ir. irionn .i. fearann,*  
*O'Cl.*  
 irla, *a slave's tonsure*, 509, note 2.  
 irmtiud, *cuspis*, 90, l. 24, n.; = *ermted*,  
 196, l. 8, n.  
 isa, *whose*, 460, l. 21.

isam, *I am*, 460, ll. 21, 25.  
 í-aiut (= í-sút), 464, l. 13.  
 istud, 482, l. 24. *See audsud.*  
 iubile, *jubilee, gen. sg.*, 412, l. 22.

## L.

lacaigim, *I weaken: act. pret. sg.* 3, rola-  
 gaig, rolacgaig, 144, l. 7, *a denominative*  
*from lac, weak.*  
 ladar, *branch: dual n., di ladir*, 84, l. 5.  
 lau-etrebard? 248, l. 16.  
 lánlott, *full destruction*, 528, l. 9.  
 laxa, *laxitas, sg. acc.*, 326, l. 7. *Com-*  
*pound leath-lagsa .i. idir bheith lag* 7,  
 láidir, O'Cl.  
 leborchomet, *book-case; pl. acc. lebor-*  
*chometa*, 96, l. 9.  
 legait, *a legate, pl. gen. legaithe*, xxviii.  
*Hence legaitech, legoidecht, and ard-*  
*legoidecht, Bk. of Fenagh*, 10, 410.  
 leith-béo, *half alive*, 130, l. 21.  
 lem, *elm*, 84, l. 5; *sg. gen. liu*, 84, l. 18;  
 556, l. 9; *leamh .i. leamhán*, O'Cl.  
 leth-indle, *teora leth-indli*, 340, ll. 5, 7.  
 léu, *lion*, 150, l. 24.  
 lia, *flood*, 10, l. 11; 256, l. 3; 408, l. 1.  
 lid, *for lig hue*, 552, l. 6.  
 linne, *salmon, acc. pl.*, 88, l. 28.  
 lir, *number*, 216, l. 24.  
 lista? 32, l. 31.  
 líthlaithe, *a festal day*, l. 40, l. 25; líoth  
 laithe .i. sollamna no téda, O'Cl.  
 loarec, *fork; da loarcc (gl. duarum fur-*  
*carum)*, 318, l. 9; = *loracc*, 120, l. 22.  
 loig-les (gl. *uitulus ciuitatum*), 308, l. 21.  
 lúaithe, *a particle of ash (lúaithe)*, 14,  
 l. 26. *Compare, for the termination,*  
*cuisne, fréichne and maccne.*

## M.

mac bethad, *bethoth, son of Life*, 84, l. 20;  
*.i. cin peceth, lii.*  
 maccán, *puerulus*, 468, l. 5, *sg. voc.*, a  
 maccáin, 244, l. 3.  
 maccni, *pueruli*, 196, l. 16, *seems pl. nom. of*  
*maccne, a dimin. of macc.*

- maccóem, *boy*, 264, l. 23; 574; *acc. mac-coemu*, 462, l. 5; *pl. n. maccóim*, 462, l. 19.  
 macha, *field*, 480, l. 20, *cognate with machaire*.  
 machad, *field*, 232, l. 20.  
 machtaigim, *I wonder*; *s-pret. pl. 3, ro-machtaigsetar*, 56, l. 3.  
 mael-airise? 250, l. 5.  
 maign, *loc. sg. of maigen, place*, 230, l. 23.  
 maila, *evils?* 166, l. 4.  
 mailltim, *mailtim must from the context mean instigo*; *s-pret. sg. 3, mailltis coin fo Patraic*, 148, l. 1.  
 mainchess, *manches, a nun*, 98, l. 5; 104, l. 22, *sg. gen. mainchisi*, 560, l. 5. *W. mynaches, Br. manaches. For the fem. ending (= Lat. issa, Gr. ισσα) cf. Cruimtheris*, 232, 574, *aithchess, láichess*.  
 maith . . ? 42, l. 1. *This word, of which the second syllable is represented by a compendium, must be cognate with maithéas .i. draoidheacht 'sorcery,' O'Cl., mathmarc, augur, mathmarcde, O'Clery's maithéas, and Mathu the name of one of the three faithi fis la geinnti, H. 2. 16, col. 313.*  
 maiti = *maa-de, the more*, 114, l. 22.  
 mál, *a noble (from maglo, s.), pl. gen. 536, l. 5. A fem. mál (from magla), an mhal .i. an rioghan, O'Cl. Compound: roghmal .i. rogha na riogh, O'Cl.*  
 manche, 344, l. 3, *seems borrowed from monachea, cella seu obedientia ab Abbatia dependens, Ducange*.  
 manchine, ll. 9, 27, *manual service, O'Don., Suppl. Also spelt mainchine, manchaine manchuine; in mag ocus a manchine, Book of Fenagh, 180, where manchine is rendered by 'profits.'*  
 maraim, *I remain, redupl. fut. sg. 3, rel. méras*, 86, l. 30.  
 martir, *a martyr, gen. pl. (with passage to the c-decl.), martirech*, 474, l. 12.  
 martra, *relics, pl. n., 238, l. 14, borrowed from the Low Latin martyria martyrum ossa, reliquias, Du Cange.*  
 mathim, *remission*, 518, l. 17, *infra. of maithim*.  
 meglim, *I bleat, s-pret. sg. 3, ro meglestar*, 180, l. 24.  
 meinistir, *menistir, menstir, credence-table*, xxi, 86, l. 8; 190, l. 13; 344, l. 21; 452, l. 15; *gen. pl. menestrech*, 250, l. 26. *From Low Lat. ministerium = ministerium, abacus, mensa in qua pocula reponuntur, Du Cange.*  
 meircenn, *an epithet for the sea, furious?* 34, l. 5; 448, l. 21, = *mer + cenn?*  
 méithe, *fatness*, 184, l. 8.  
 mesaite (= *mesa-de*), *the worse*, 218, l. 19, *in the Book of Fenagh, meste*.  
 mescaim, *I plunge?* *mescaid claideb n-and*, 70, l. 27: *cognate with Lat. mergo from \*mesgo*.  
 meschu, *lapdog, sg. dat. meschoin*, 232, l. 21.  
 metur, *metre*, 172, l. 19.  
 michorthi, *misbirths, monsters*, 206, l. 13, *miochaftrhi .i. torathair, O'Cl.*  
 midgla?, 166, l. 5.  
 midiur, *I consider, perf. sg. 3 romidir .i. romenamnaig, l.; pl. 3 romidatar, lix.*  
 mif hir, 88, l. 29, *seems a mistake for miffri, sg. acc. of miffre, weakness: mifh hir .i. lag no aineolach (weak or ignorant), O'Cl.*  
 míle (*for míle chemmenn*), *a mile*, 130, l. 14.  
 min, *meal, sg. gen., mine*, 186, l. 9.  
 míne eolais, *lit. fineness of guidance*, 136, l. 17.  
 min-gustail, *xlvii, little vessels?*  
 móele, *gen. sg. of móil*, 88, l. 15.  
 mogald, *servant, sg. acc., 110, l. 24. The gen. pl. mogad*, 218, l. 15, *dat. moga-daib*, 230, l. 6; *acc. mogadu*, 228, l. 19, *belong to a different stem*.  
 móith-oclaech, *a tender youth*, 52, l. 27; 452, l. 12 (*móith = Lat. mitis*).  
 molach? 32, l. 31.  
 moltán, *a little wether*, 204, l. 8, *dimin. of molt = cogn. with Low Lat. multo, molto*.  
 monetir, *an apocopated form of O. Ir. immunetar, invicem*, 562, l. 18.

mór-chrechach, *gen. sg. m.*, 538, l. 13;  
 mór-dál, *convention*, 514, l. 35; mór-  
 feisser, 116, l. 6; 344, l. 22; mór-seisser,  
 -seiser, 116, notes 3, 7.  
 moxaine (mugsaine), *slavery*, 32, l. 5.  
 mruig, *sg. dat.*, 308, l. 13; *later bruig*.  
 muccaill, 94, l. 20, *seems a compound of*  
*mucc 'swine,' and cail, q. v., or stands*  
*for muccefoil (gl. hara).*  
 mucce berrtha, *a shaven (castrated?) pig*,  
 40, l. 9; 452, l. 18.  
 muillenn, *mill (from Lat. molina), n. pl.*  
 muilli, 210, l. 4.  
 múir = *Lat. mus, mŭris, sg. acc., xxix.*  
 muirchoblach, *seafleet*, 566, l. 15, *dat. pl.*  
 murchoblaigib, 206, l. 1.  
 muirisc, *sea-marsh*; '*hi muirisc Aigli hoc*  
*est campum inter mare et Aigleum,*' 322,  
 l. 24.

## N.

neim-dénmach, *poison-making*, 138, l. 27.  
 nemdaib for nimib 'caelis,' 60, l. 19.  
 nemed, *chapel: sg. gen. in nemhid*, 240,  
 ll. 4, 19. *Comp. ard-nemod*, Book of  
 Fenagh, 46.  
 nempní, *nothing*, 180, l. 9.  
 nemthech, *a heavenly house?* 36, l. 29.  
 nemthiu, *acc. pl., privileges?* 564, l. 38.  
 nett, *nest, sg. gen. nit*, 338, l. 8.  
 noe, *new, fresh*, 334, l. 26.  
 nóere, *sailor, acc. pl.* 416, l. 8; *no-ere .i.*  
*loingseóire no mairnelaigh, shipmen or*  
*mariners*; *roreac é frisna noere, he*  
*sold him to the sailors*, O'Cl.  
 noift? 34, l. 11.  
 noithech, *famous*, 530, l. 19.  
 nomad, *sg. gen. nomaithe*, 568, l. 28.  
 nuallán, *dimin. of núall, cry*, 106, l. 13.  
 nuuechuir, *nuaschuir?* 164, l. 4.

## O.

ob, *river*, 142, l. 26; *ind ob*, 256, l. 3, *sg.*  
*dat. obaind* 256, l. 3.  
 occo with him? 30, l. 28; 562, l. 5.  
 occó, 254, l. 5.

ócdam, *young stag (ox?)*, 252, l. 24.  
 ocomol, *to unite: sg. dat. ocomul*, 178, l. 10,  
*infin. of adcomlain, O' Clery's accomhal*  
*.i. coimbcheangel.*  
 ógus, *the whole*, 38, l. 8.  
 óicc Féni, *warriors of the Féni*, 84, l. 29.  
 oidid gona, *a tragical death caused by*  
*slaying*, 196, l. 12; 250, l. 3.  
 oifrider, *offertur*, 192, l. 26.  
 óintaigim, óentadaigim, *I unite: ro-óintai-*  
*ged*, 158, l. 19.  
 oirb = *foirb*, 668, *a farm, sg. gen. orba: oc*  
*buain orba*, 236, l. 1.  
 oirgchell, *sg. dat. oirgchill*, l.  
 olcas menman, *badness of mind*, 114, l. 3.  
 homoint .i. molad, *praise*, xlix.  
 omna ibair, *a tree of yew*, 216, l. 14.  
 ortosa, *gen. sg. of ordus? ritual*, 170, l. 7.  
 oscur, *fall, leap?* 220, l. 6, *oscar .i. eascar*,  
 O'Cl.  
 osacóir, 200, l. 5, *seems the personal noun*  
*belonging to ósaic = obsequium.*

## P.

part crou, *a clot of gore*, 206, l. 14; *pl. dat.*  
*páirtibh cró*, Three Fragments, p. 168.  
 pennatóir, *a penitential*, xviii.  
 pólaire = *pugillares, writing-tablets*, 190,  
 l. 14; 458, l. 4; *poolire*, 344, l. 21, *sood*  
*a pólaire ina etun (turning of his tablet*  
*on its front). O.W. poulloraur. Wrongly*  
*glossed by teig liubair (book-wallet), li.*  
*and by comartha (sign), O'Cl.*  
 port, *a place (Lat. portus)*, 84, l. 25; *acc.*  
*pl. portu*, 84, l. 23.  
 príim, *prime*, ó príim, 214, l. 4.  
 prímfethal, xxi.

## R.

ráin *frog*, cen rain 'sine rana,' xxix.  
 ráith, *a stronghold: acc. sg. rathi*, 289, l. 21.  
 raith, *fern, pl. gen. ratha*, 166, l. 17; *raith*  
*no raith .i. raithneach*, O'Cl. *W. rhe-*  
*dyn, Gaul. ratis.*  
 raithius, *rooting (?) of swine, sg. dat.* 94,  
 l. 20.

ratha, 410, l. 2, *pret. pass. pl. 3 of a verb cognate with rath, grace, and rath, the stock given by a chief to his tenant, cogn. with Skr. rā, rāti.*  
 ráthugud, to perceive? 151, l. 15; 480, l. 5; cen ráthugud dó etir, LU. 78<sup>b</sup>.  
 reb? *pl. n. reba*, 112, l. 16.  
 rechtgae, 562, l. 15 = O.Ir. rechtge, *jurisprudence? legislation? reachtghe .i. dligheadh cert*, O'Cl.  
 rem-thechtach, *foregone*, 2, l. 20.  
 renim (= *πέριμι*), *I give, s-pret. pl. 3*, ro-rensat, 390, l. 23. *Pass. pres. indic. sg. 3*, renair, 390, l. 20; rentar, *ib.* 28; *second. pret. pass. sg. 3*, rítha, 340, ll. 23, 24 (cf. *ἐπίδμν*); ríthi (gl. uenalem), MI. 36<sup>b</sup>.  
 rethair, a running, 248, l. 19; *abl. sg. lúathidir rethair fuinnema*, Fled Bricrenn, 86; cf. luathidir ruathur funemda, LL. 107<sup>a</sup>.  
 riaglaím, *I regulate: pres. indic. act. sg. 2*, nos-riagla, 530, l. 21.  
 ríaraib? 142, l. 12.  
 rigdún, royal fortress, 192, l. 24. *Other compounds of rí are:*  
 rí-g-fáith, royal prophet, 172, l. 4.  
 rí-g-fíle, royal poet, 52, l. 26.  
 rí-g-ingen, royal maiden, xxxi.  
 riglach, 210, l. 20; for rí-g-lacch, a royal hero? (cf. óclach, prímlach, roghlach). O'Clery glosses riglach by seanchail-leach; and by céidsenoir .i. duine breicliath.  
 rí-g-lie, a king-flood, 138, l. 18 (where rí-g is a mere intensive).  
 rí-g-suide, throne, 70, l. 9.  
 rindmas, well-starred, xxv.  
 rinnaigeacht, embroidering, 668.  
 ris, res? 258, l. 26.  
 ro, the verbal prefix, = *Lat. pro, occurs in tmesi in ro catha clóí*, 214, l. 7 = roclóí catha.  
 roeimbed (= ro + imbed), great abundance, imbed, 210, l. 5, where e seems inserted to prevent ro-i being sounded as a monosyllable.

roe, field, *sg. gen. róa*, 140, l. 5; *rae .i. fearann*, O'Cl.  
 róinne, a hair, *sg. gen. róinne*, iii.  
 roissim, *I waver, doubt, falter in fidelity; s-pret. sg. 3*; roissis (rosis) fris, 198, l. 7.  
 roscad, a legal maxim, *pl. dat. roscadaib*, 566, l. 4.  
 roisir, angry, 44, l. 15 = roisir .i. feargach O'Cl.  
 rúam cemetery, *pl. acc. ruama*, 34, l. 10. Borrowed from Roma. Compare the following passage from the Life of Ælgar, cited by Ussher (Works, VI., 44); Insula Enli more Britannico vocatur Roma Britanniae; propter longinquitatem et periculosum transitum, in extremitate regni sita; et propter sanctitatem loci et honestatem: sanctitatem, cum viginti millia sanctorum ibi jaceant corpora confessorum tanquam martyrum; honestatem cum sit circumdata undique mari.  
 rube, a brake, 78, l. 8, is, like inna ruba (gl. virgultorum) LB., cognate with, or borrowed from, *Lat. rubus. It occurs compounded with fid in O'Clery's fiodhrubha .i. muine 7 fiodh.*  
 rubecc, very small, 344, l. 10.  
 ruibni rád? 116, l. 2.  
 rúon, seal, 74, l. 24; *sg. gen. criol di crocund róin*, LH. Goidel.<sup>2</sup> 141; rón (gl. focam) Berne, 138<sup>b</sup>, W. moel-rón.  
 rúss (= ru-físs, great knowledge, 530, l. 7; .i. rofhios, O'Cl., who cites mo rus faidhe .i. mo rofháidh ag a bfail fios.

## S.

saball, barn, 36, l. 16, from stabulum, zabalum, Reeves, Eccl. Ant., 220; teit i sabull n-arbha, Lism. 18<sup>a</sup>, 2.  
 sacart móise = sacerdos mensae, 264, l. 28; 266, n. : 574, l. 17, seems to mean chaplain.  
 saebfáthsine, false prophecy, 32, l. 30 = saeb fáitsine, 74, l. 7.

sáibthaid, *falsifier*, 220, l. 20.  
 saighthe, *attacking*, 152, l. 4; *a deriv. of saigthech*.  
 sairse, *art?* 72, l. 2; *where feirsi 'strength,' would be a more natural word*.  
 salm escaine, *maledictive psalm, acc. pl.*, 114, l. 11; 476, l. 1.  
 salmhétlaid, *psalmist*, 266, note 1; 574.  
 sanas, *f. pl. nom. sanasa*, 556, l. 4 = W. hanes *relation, history*.  
 sar, *gen. dual of the pers. pron. of second plural*, 158, l. 7; *for sathar, svestr, as nár for nathar, nostr*.  
 scaraim, *I separate, redupl. fut. pl.* 1; scérmait, 74, l. 19.  
 scé, *thorn, gen. pl. sciad*, 78, l. 8. *This noun is generally declined according to the c-declension*.  
 scís, *fatigue*, 36, l. 14; *a deriv. of scith*.  
 scoaire (scóaire?), *brewer*, 264, l. 27.  
 scóiliud, 224, l. 8; *for scáiliud*.  
 scor dá ech, 244, l. 5, *seems to mean a 'yoke of two horses'*.  
 scoth, *son*, 78, l. 20 (*lit. shoot, flower? cf. Eng. imp*); sgoth *i. mac, O'Cl., who cites sgoth na feme o ur Finne .i. mac na mná ó imeal na Finne, 'the son of the woman from the edge of the Finn'*.  
 Scoth noe 'flos recens,' 334, l. 26.  
 scretgaire, *outcry, screaming*, 160, l. 18.  
 scrín = *scrinium, pl. n. scrína*, 192, l. 21.  
 secc = *Lat. siccus*, 222, l. 7.  
 sechfaid? 228, l. 25.  
 sedecim, *sixteenth*, 8, l. 2.  
 segda, 152, l. 5 = segtha, 188, l. 28.  
 sell, 114, l. 28, *may be gen. pl., and sét sell may mean 'as far as the eyes reach.'*  
 semen, *from the Latin*, 38, l. 17.  
 sen-airóit, *an old receptacle or cover? pl. dat. senairoitib (leg. senaroitib)*, 340, l. 20.  
 sen-buide, *old-yellow*, 140, l. 18.  
 sen-chaillech, *an old hag*, 444, l. 16.  
 sen-cleithe, *acc. pl.* 72, l. 29; *a kind of tenant of land. But in 80, l. 17, it means his holding. In the Laws IV, 320, 329, 350, sencleithe is explained as "a man who came from his natural chief to settle*  
 U 10231.

*under another chief; and if he [the tenant] or his successors continued away during the time of three successive chiefs with the knowledge of the former chief and unclaimed by him or his successors, he or they there became sen-cleithi and could not go away of themselves nor be claimed by the other.'*  
 senmaire, *musician, 'pl. n. senmairi*, 142, 13.  
 sen-mías, *an old dish*, 340, ll. 20, 22.  
 sentu, *old age*: 250, l. 8, *sg. dat. sentaid*, 104, l. 28.  
 sergaim, *I waste away: act. pret. sg. 3, rosercai*, 176, l. 21.  
 sesbém, 88, l. 6; *seems to mean 'oar-stroke.'* In LU. 26 b, sesbeim, *pl. sesbeimend, seems to mean the distance traversed by a boat at each stroke*.  
 sescan, *moor, sg. acc.* 240, l. 5; *for sescenn*, 338, l. 10.  
 síanan, *song*, xxxviii.  
 síde, *elf, gen. pl.* 315, l. 6. *Either (as Windisch suggests) = Skr. sādhyā, or cognate with the Sabine noven-sides*.  
 sigen = *signum*, 484, l. 8.  
 silid, *flowing*, 72, l. 28; *infin. of silim*.  
 sinser, *senior, sg. dat. sinnsiur*, 128, l. 27.  
 sirti? 112, l. 24.  
 siur, *sister, dat. sg., siair*, 72, l. 8; *pl. nom. sethra*, 82, l. 12; *sethracha*, 432, l. 11; *acc. sethracha*, 90, l. 10.  
 slatairecht, *plundering, robbery*, 220, l. 16.  
 slechtann, *kneeling; dat. sg.* 234, 17.  
 sléibide, *mountainous, pl. dat. -ib*, 96, l. 15.  
 slisiu, *chip*, 556, l. 12.  
 sluicim, *I swallow: act. pret. sg. 3, rolluicc*, 92, l. 1. *So in Wb. 14 d. 7, arnach-rollca for ar nach ro-sluca*.  
 smachtaim, *I rule, pass. pret. sg. 3, ro smachtad léu*, 42, l. 28.  
 snigim, *I drop: redupl. perf. sg. 3, rosenaign*, 240, l. 18; *rosenaich*, 176, l. 19.  
 sochall, *kindness?* 146, l. 9.  
 sochernde, 120, l. 8, *bountiful; hence soich-earnsa .i. eineach, O'Cl. cf. suithcearnach .i. eineach no tiodhnacal, O'Cl.*

T T

sodeithbir, *reasonable*, 6, l. 15.  
 soescuir, *wellborn* (*opposite of doescair, lowborn*), 188, l. 27.  
 soimberta, *easily plied : comparative*, soimbertu, 218, l. 21, n.  
 soimm, *wealthy*, 228, l. 6 ; 470, l. 26.  
 soithech, *a vessel, sg. gen. soithig, li.*  
 sonaid, *happy?* 196, l. 16, the ogmic *sonid* of the Stowe missal?  
 sonairtnigim, *I confirm : act. pret. sg. 3, rosonairtnig*, 70, l. 9.  
 sop, *a wisp, pl. dat. sopaib*, 138, l. 8.  
 soscéla, 452, l. 14, *a copy of the Gospels.*  
 sréim, *I cast, act. pres. ind. sg. 3, sreid*, 248, l. 9.  
 sroiglim = *Lat. flagello : depon. s-pret. sg. 3, ro-sroiglestar*, 68, l. 32.  
 sruith, *adj., ancient*, aea sruith, martra sruithe, 180, l. 19 ; 194, l. 13 ; *acc. pl. reilgi sruithi*, 82, l. 5. *Compound : sruith-epscoip, a venerable bishop*, 552, l. 1.  
 sicut (s-ucut), *there yonder*, 38, l. 13.  
 suisceálaigthe, *evangelist*, 2, l. 13.

## T.

táil-chenn, *adzehead, shaveling*, 34, l. 5 ; *pl. nom. tailcind*, 34, l. 10 ; 220, l. 19 ; 240, l. 6 ; 448, l. 21 ; 482, l. 4.  
 tairgerthair, *spouse*, 102, l. 23, tairgerth-airig, liii ; tairngertaig, 178, l. 2.  
 tairlimm, n., *an alighting*, 88, l. 17, *sg. gen. tairlimme*, l. 18. *Infin. of doairlingim.*  
 tairm-esc, *to forbid*, 394, 16. Wb. 10<sup>b</sup> 15.  
 tairniud, *to lower*, 110, l. 3. *O.Ir. tairinnud, one of the infinitives of do-airinnim, whence dorairned, Saltair na Rann*, 4495.  
 tairpthech (do-air-bithech? cf. *Bla*), *is explained by 'strong,' 'grand,' 'pompous.' But in 132, l. 3 it must mean something like hasty ('acceleravit gressus,' Colg.), and is perhaps a different word, cognate with Lat. betere.*  
 taithrice, f., *redemption : sg. gen. taithcreca*, 430, l. 9.

talchar, *stubborn, obstinate, persistent*, 112, l. 29, i. tolcharthanach i. grádhaidhidh a thoil féin, O'Cl.  
 tanach, tanag, *some kind of hard cheese*, lxi. grus i. tanoch, Leb. Lec. Vocab., No. 250, *sg. dat. tanaig*, LL. 125 a, *where Medb is killed with a blog do thanaig cast from a sling.*  
 tarcaisnigim, *I despise, act. b-fut. sg. 3, tarcaisnigfe*, l.  
 tarmidechaid, *he transgressed*, citta-tarm-dechaid, 214, l. 4.  
 tarmithiagu, *I transgress, act. 2dy s fut. sg. 3, -tarmtíasad*, 112, l. 4.  
 tarraiset, 110, l. 20 (= do-air-ro-s[t]em-t?), *seems the t-pret. sg. 3 of a verb cognate with fosemim φεσμιμ.*  
 tarcaid, 180, l. 4 : *see doguidim.*  
 tarraid, 200, l. 9 ; 202, l. 23 : *see duarriuth.*  
 tarrasair (do air-ro-siasair), *mansit*, 46, l. 11 ; 52, l. 20 ; tarasa[i]r, 448, l. 1 = tarrustar, 444, l. 6 ; con-arrasair, LU. 81<sup>b</sup>. *pl. 3, tarrasatar*, 214, l. 21 ; 232, l. 9.  
 tart, *thirst, drought*, 408, l. 1. Cf. lodán samhraidh inuair dogheibh se tart mór, 'a muddy pool in summer when great drought has affected it,' Book of Lismore, fol. 146 b 2.  
 tathbeougud, *reviving*, 558, ll. 7, 14.  
 téat, *sint*, 54, l. 21, *optative pl. 3 of the root tá = Lat. stā. Formally téat is = Lat. stent from \*staiant.*  
 tecbail (do-aith-gabáil), *to raise*, 44, l. 12 ; 260, l. 6.  
 techim, *I flee, act. perf. sg. 3, ro-thaich*, 174, l. 14 = táich (gl. confugit), Ml. 32<sup>b</sup> ; *pl. 3, tachaitir*, 70, l. 28 ; *s-pret. sg. 3, ro-theichestar*, 46, l. 11.  
 tech n-immacallma, *house of conversation*, 60, l. 4.  
 technaige? 70, l. 11.  
 teclam (for tecmall, do-aith-com-all), *sg. acc. teclaim, collection*, 238, l. 19 ; 542, l. 37.  
 tecmail, *a contest*, l.  
 teisc (i. mias, H. 2. 16, col. 122) = *Lat. discus*, 108, l. 16. *O.Ir. tesc* (gl. lanx).

telach, *hill*, 230, l. 26; *sg. dat.* isin telchai, 230, l. 21; asin telchai, 230, l. 25; *acc.* telcha[i], 230, l. 17.  
 tellaim, *I steal, s-pret. pl.* 3, tellsat, 108, l. 23.  
 tenlach, tellach, *hearth*, 14, ll. 20, 24, 26; *pl. nom.* tellaigi, Bk. of Fenagh, 158.  
 teor, *three*, 72, l. 1.  
 terbrútech, *liable to interruption*, 192, l. 25, a *deriv. of* terbrud, turbrud, *interruption*.  
 tergorad, -ud, *warming, cherishing*, 186, l. 11.  
 termonn, a *sanctuary, sg. gen.* termuind, 234, l. 6. *Cognate with Lat.* termo, terminus.  
 testatar, 126, l. 9, *dependent form of* doestatar, *root tá*.  
 tiduapairt (do-aith-fo-od-bairt), *attack, on-fall, sg. acc.* 450, l. 13.  
 timarnad v. do-imm-anim. *This is probably the source of O'Clery's* tiomarnadh .i. aithne.  
 timthach (properly raiment), *accompaniment: sg. dat.* timthucc, 120, l. 22. *Here cc seems written for ch. Compare* bó cona timthuch.  
 tinaim, *I vanish: pret. sg.* 3, rothinai, 56, l. 8.  
 tinchitlid, *enchanter, pl. acc.* -i, xlix, 32, l. 26. *Derived from* tinchetal, *incantation, acc. pl.* tinchetla.  
 tith (in búantith, q. v.), a *line; pl.* titi, titiib, *Corm. s. v.* fídhbell.  
 tiug-cotlud, *final sleep*, 186, l. 1, .i. codladh deigheanach, O'Cl. s. v. tiugh.  
 tocad, *luck*, 88, l. 29, *W. tynghed. O'Cl. glosses* tocadh no taccadh *by* sonas.  
 toebgel, *whitesided*, 480, l. 2.  
 toiniud, *coming: sg. gen.* toiniuda, 48, l. 13.  
 toithe, *stench?* 166, l. 5.  
 tonnem, *salmon, pl. dat.* do thonnemaib, 146, l. 1; toinneamh .i. bradán, O'Cl.

torachtu, *coming*, 472, l. 13, *for* torachtain: torrachtain .i. teacht, O'Cl.  
 torannacht, *description, marking out.* xvi.  
 tore, *prince, sg. gen.* tuirc, 534, l. 15.  
 tot-máel (gl. totum caluum), 322, l. 26; toit .i. uiliataidh no uilidhe, O'Cl.  
 touchail, 240, l. 1, *infin. of* doucbaim, *I lift up*.  
 traite, *swiftness*, hi-traiti, 242, l. 16.  
 trefoclæ techtae, 564, l. 34.  
 treb, a *dwelling*, 486, l. 2.  
 tregat, *colic*, 228, l. 21 = treaghait, *Chron. Scot.* 246; *Four MM. A.D.* 1063.  
 trindóit, *trinitas; sg. gen.* trínóite, 481, l. 8.  
 trist, a *curse, sg. dat.* lii, 78, l. 21; *pl. acc.* dobert teora trísti for rí Midí, *LU.* 115<sup>b</sup>.  
 tromm, *dense; circull* trom do demnaib, 448, l. 3.  
 trommgalar, *sore disease*, 524, l. 38.  
 tuascertach, *northern, gen. sg. m.*, 198, l. 16.  
 tulach, *hill; sg. dat.* isin tailchi, 196, l. 25, but taulich, 320, l. 4.

## U.

uasal = ὠφθαλμός *forms its pl. from an i-stem. Hence* uaisle, 462, l. 16.  
 uasal-dechon, *archdeacon*, 80, l. 13; 104, l. 25.  
 uasal-sacart, *archipresbyter*, 8, l. 5; 94, l. 2; 98, l. 3; 432, l. 2; 444, l. 12. An archipresbyter is mentioned in Reeves' *Eccl. Antiquities*, 315.  
 ucht breast, as-an-ucht, 72, l. 2, a *nominal preposition meaning* 'before them.'  
 uile = ὠλήν, *angle; sg. dat.* uilinn, 198, l. 16.  
 uile-thotaim, a *complete fall*, is probably meant by the 'huileth oitaim' of the MS., 148, l. 28.  
 uisce ernaigthe, *lit. water of prayer, holy water*, 228, l. 24.  
 ulbroc, *bosom, sg. acc.* ulbroic, 36, l. 3.

## VI.—INDEX OF HIBERNO-LATIN WORDS.

\* \* In this Index, 'Ducange' means the *Glossarium mediae et infimae latinitatis*, ed. Favre, tt. i-vi, Paris, 1883-86: 'Greg. Tur.' means *Gregorii Turonensis Opera*, edd. Arndt et Krusch, Hannover, 1884; and 'Sangall.' means the Glossary published from Codex Sangallensis 912 in the Transactions of the American Philological Association, vol. xv. pp. 141-187.

## A.

abgatoria *pl. acc.* abgatorias, 304, l. 4; abgitorium, 328, l. 28; abegetoria, 500, l. 12. *abecedarium, elementum cujus-cunque scientiae*, Ducange.  
 accepto itinere, 496, l. 11.  
 ad bonum *for* bene (Ferguson), 362, l. 4, *who compares the Ir. go maith*.  
 ad inuicem, *together*, 309, l. 8; 314, l. 22.  
 aduno, *properly* congreco, *but in* 333, l. 24; 497, l. 16, *adunatur seems to mean* inhumatur.  
 aecllesia, 335, ll. 10, 11, *et passim*. *The Welsh loanword eglwys points to a Low Latin ecclēsia with one c*.  
 aecllesia libera, 314, l. 19; 321, l. 7.  
 aeclissiastica progenies, 336, l. 11.  
 aepiscopus, *for* episcopus, 273, l. 2.  
 aepistola, *for* epistula, *passim*.  
 aevangelium, *for* evangelium, 334, l. 17, *et passim*; aevangelii libri, 300, l. 21.  
 agilus, *for* agellus, 292, l. 22.  
 agius = ἅγιος, 355, l. 30; agios, Sangall.  
 agon = ἀγών, 307, l. 8; agone pugna, agon certamen, Sangall. 190, 206.  
 almpotens, 355, l. 4.  
 alumpnus, 302, l. 2; 334, l. 30; 335, ll. 26, 28. *For the development of p between m and n see also* columbia, condempno, contempno, erumpna.  
 ambiteathrum, *amphitheatrum*, 269, l. 8.  
 ambulo, *I journey*, 302, l. 15.  
 amicitiam ad reliquias fecit, 98, l. 14; 314, l. 21.

ammirabilis, 498, l. 6; *for* admirabilis. *So in* ammirantes, 287, l. 25; ammiramini, 360, l. 26; ammiratio, 354, l. 24; ammiratus, 334, l. 16.  
 ammoneo, 368, l. 29, *for* admoneo.  
 ancilla, *for* ancilla (*cumal*), 212, l. 15; 355, ll. 27, 33; ancillae, monetae loco habitae sunt et computatae apud Hibernenses praesertim, Ducange.  
 anchorita, 337, l. 25; 354, l. 10.  
 anepacpian (?), 311, l. 10.  
 angelus, *for* angelus, 271, l. 14; 312, l. 6; angelicus, 300, l. 5.  
 animatio, 357, l. 13.  
 anterior = orientalis : ad anteriorem insulam, 275, l. 19; ex anteriore parte domus, 274, l. 21. *So in* Adamnán's Life of Columba (ed. Reeves, p. 82), "de Anteriorum genere."  
 antifana, *for* antiphona, 303, l. 10.  
 antropi = ἄνθρωποι, 298, l. 19.  
 anulum, *some tool for digging*, 311, l. 13.  
 apocalipsis Iohannis, 293, l. 23.  
 aqua sancta, 291, l. 9; aqua baptisml, 325, l. 22; 327, l. 9; aqua commu[nio-]nis, 327, l. 9.  
 archiclocus, ἀρχικλῶς ?, 312, l. 1.  
 archiepiscopus, 353, l. 30; 356, l. 10; 510, l. 38; 511, l. 1.  
 arenossus *for* arenosus, 293, l. 1. *So in* herbosus, 290, l. 15; infructuosus, 293, l. 1.  
 armatura, 299, l. 16.  
 asciput (ascia, caput), *a tonsured person*, 274, l. 19; 277, l. 20.  
 asparsio, *for* aspersio, 291, l. 9.  
 astrifer, 296, l. 26.



audenter, 366, l. 25, *Sir S. Ferguson thought is for audienter, audibly. So Greg. Tur., 934, col. 1.*  
 audio, male audiuius, 365, l. 29, note 7, '*we are ill-styled,*' Ferguson.  
 aurispex, for aruspex, 273, l. 25.

B.

baptismum, 270, l. 13; 289, l. 1; baptisma, 271, l. 3. *See* bautismum.  
 baptizo, for baptizo, 288, ll. 8, 5; baptizate, 303, l. 29; baptizabat, 304, l. 3.  
 barbarus, *one not a Roman subject?*, 311, l. 18; 313, l. 12; barbarae gentes, 331, l. 15; barbarae nationes, 386, l. 13, *all nations not included in the Roman empire. barbaras (nationes) i. alienas interpretantur, quia sint alieni a Romana lingua, Lib. Hymn., ed. Todd, p. 12. barbari = Franci, Greg. Tur.*  
 basilica sanctorum, 318, l. 25; australis basilica, 354, l. 9; 500, l. 24.  
 baubtizantes, for baptizantes, 64, l. 23; baupstistaut, L. Brecc, 228\* in marg.  
 bautismum for baptismum, 64, l. 20.  
 bebliotheca, for bibliotheca, 336, l. 29, *where it seems to mean a volume embracing several works, like (for example) the Book of Leinster, the Lebar Brecc, etc.*  
 bellum for praelium, 520, ll. 13, 19; pugna, Sangall. B. 60.  
 benedictio episcopi, 328, l. 29.  
 bibliothica, *case, coffin*, 122, l. 8; 323, l. 18; bibliothica quadrata, *a square bookcase*, 313, l. 24. *See* Reeves, Columba, pp. 352, 360, note.  
 blasfemo, 281, l. 12.  
 bosferus, for Hesperus, 296, l. 27.  
 brachiola, for brachilia, 321, l. 17.  
 busca, for buxa, 351, l. 13; or busta ignis? Sangall, B. 142.  
 bustum grave, 294, l. 17; ubi homines comburuntur ad sepulturam mortuorum, Sangall.

C.

cacumen translates the *Ir. clad, an earthen rampart or dyke* (Reeves' Columba, 426, n. d.); in cacuminibus Aisse, 306, l. 4. in cacuminibus Temro, 308, l. 5; in cacuminibus Selcae, 319, l. 3; in cacuminibus aecllessiae, 327, l. 10; de cacumine Garad, 318, l. 27; cacumine Graneret, 311, l. 4.  
 caera for cera, 46, l. 2.  
 calceamentum, *shoe*, 372, l. 13.  
 campi pondera, 337, l. 11.  
 campum, for campus, 322, l. 24.  
 canticum, 333, l. 10; kantica spiritalia, 293, l. 24.  
 capitolanium = caplit, 312, l. 24; 317, ll. 2, 13.  
 capturam dare, 357, l. 6; 360, l. 1; 363, l. 25.  
 caput anni, 310, l. 9.  
 cassula, *chasuble*, 285, ll. 7, 12; 306, ll. 17, 21.  
 cassulus, 327, l. 26.  
 castellum, *village*, 264, l. 14.  
 catholicus, 388, l. 18.  
 caussa, for causa, 290, l. 28, *and so uissito, etc., etc.*  
 celola, for cellula, 313, l. 10.  
 centeni, for centum, 312, l. 32.  
 cerialis = cereus, 306, l. 11.  
 clauis conpedis, 288, ll. 17, 27.  
 clausula vel clausa paschae, 72, l. 6; 73, note 1. clausa idem quod *clausura, cloture*, Ducange. Clausum paschae, Greg. Tur., 937.  
 columpna, 356, l. 28.  
 comes, auriga comes, 295, l. 13.  
 commemoratio, *narrative*, 302, l. 23.  
 communio, for uiaticum, 337, l. 9, *and see* Wasserscheleben's *Irische Kanonensammlung*, 20.  
 condempno, for condemno, 369, l. 4.  
 conductio, per triginta uices conductio-num, 300, l. 4; conductio martirum, 332, l. 16, *a bringing together of relics*, Reeves, Col., 314.  
 conflinguens, 320, l. 7. For gu = g *cf. de longue.*

conglutinaturn, 307, l. 3; conglutinauit : copolavit, conuinxit, Sangall. C. 500.  
 consummare, *to confirm*, 368, note 2; 372, l. 19. So in Cyprian, quoted by Potter (Church Government, p. 190), 'ut signaculo Domini consummentur.' The Ir. *no cosmad* means 'confirmabat,' and *cosmat* (confirmation), is borrowed from *consummatio*, which, however, Ducange explains as apparently (et videtur), 'prayer.'  
 contempno, 375, l. 21.  
 contensio, *for* contentio, 298, l. 24.  
 contra (Ir. *fri*), 317, l. 13; contra faciem, *see* facies.  
 cotidie, *for* quotidie, 286, l. 27; 293, l. 24.  
 cremen, *for* crimen, 288, l. 9; 292, l. 20; mortale crimen, 377, l. 6.  
 crudeliter, *rigorously*, 376, l. 26.  
 curuiceps, 274, l. 9, *where* curvicipite is obviously the true reading.  
 cyclops, 286, l. 14.  
 cynubita, *for* coenobita, 353, l. 27; *cf.* cenubialem, Vita Col. (Codex A.), ed. Reeves, 12.

## D.

dammula, *a little fallow-deer*, 307, l. 32.  
 dampnatio, *for* damnatio, 351, l. 17.  
 dealbare = delavare, 122, l. 9; 323, l. 19.  
 decorio, *for* decurio, 377, l. 20.  
 defensio, prohibitio?, 366, l. 12.  
 de longue, 354, l. 29.  
 de super, 327, l. 10; 499, l. 22.  
 demonium, *sg. abl.* demonio, 270, l. 15, δαμόνιον.  
 detrachere, *for* detrahere, 281, l. 6. *Cf.* detrahere filias, Greg. Tur., 943. *ch* *for* intervocalic *h* occurs also in michi, nichil, tracho, vecho, qq.v.  
 dexter, *southern*, a latere dextero montis, 276, l. 24; ad mare dexterum campi Inis, 288, l. 26; in dexteram partem Hiberniae, 342, l. 11. *Cf.* anterior supra.  
 diis, hoc est martyribus, 509, l. 2.

difficient, *for* deficient, 322, l. 2.  
 disciplina Moysaica, Heliaca, Christiana, 322, ll. 22, 23.  
 dissertor, *for* desertor, 311, l. 31.  
 dissertum *for* desertum, 282, l. 16.  
 dissidia, *for* desidia, 273, l. 15.  
 diuerso, 303, l. 25.  
 dominica, *sunday*, 322, l. 5.  
 dominicus (*church*, Ir. *domnach*), 355, l. 3. The usual word is *dominicum*. *See* Ducange, s. v.  
 domus = casula, *for* chasuble, 274, l. 20.  
 donum, *art, science?* 278, l. 23.  
 dormitatio, *for* dormitio, obitus, mors, 333, l. 4; 512, l. 31; dormierunt in morte, 316, l. 28. *Cf.* dormitabilis, bien dormant, Ducange.  
 ducenda, *for* ducenta, 494, l. 28.  
 duritas, 308, l. 11, and note 4.

## E.

ebdomas, *for* hebdomas, 320, l. 28.  
 efficiatus, *for* effatus, 364, ll. 20, 27, notes 9 and 10. *Ferguson renders* effeciatius *by* 'he shewed.'  
 elemoisina, *for* eleemosyna, 336, l. 27; elemosinarius, Greg. Tur.  
 elimenta, 308, l. 13; 327, l. 20, *seems equivalent* to abgitorea.  
 eliuo, *for* eleuo, 289, l. 6.  
 erexit, *for* perrexit, 328, l. 5.  
 erga, 315, l. 34.  
 erumpna, *for* aerumna, 361, l. 15.  
 eucharitzia = εὐχαριστία, 316, l. 28.  
 euellabat, *for* euellebat?, 325, l. 14.  
 euenierunt, 302, l. 25, *for* euenerunt. *So* inuenierunt, uenierunt, qq.v.  
 exagallia, *an example*, 361, l. 12, *exagallias relinquere*. Compare Ennodius' *exagellam* (or *exagelliam*) *relinquere*, where Mr. Postgate connects the noun with *exagium*, and considers the phrase to mean 'leaving a standard or pattern-piece to posterity,' American Journal of Philology, vol. VI., No. 4.  
 exorcista, 303, l. 4.  
 expertus, *for* expergefactus, 364, ll. 15, 28.

## F.

facies, scriptum contra faciem meam, 365, l. 27 = contra me (*im agaid*).  
 familia, 274, l. 22; 356, l. 8, a *monastic community* = *Ir. muintir*; familia Clono Auiss, 304, l. 26; familia Dam-inse, 329, l. 3; familia Clono, 329, l. 10.  
 fana super collum, 328, l. 26.  
 fantassia = *φαντασία*, 315, l. 8.  
 fatuus, 325, l. 12; 330, l. 3. Cf. fatua, Ad-  
 amnán's Vita Col., ed. Reeves, p. 154.  
 ferrum, *crowbar?*, 311, l. 14, *perhaps for*  
*ferramentum*.  
 fides, ex fide, 362, ll. 16, 29; 364, ll. 2, 3.  
 finire = finem facere, litem intentatam di-  
 mittere, Ducange: finiuit, 336, l. 31.  
 flectena, *genyflexion*, *abl. pl. flectenis*, 312,  
 l. 32, *the sense of the Ir. slechtan*.  
 foramen, per fluuium foramen pertulit,  
 329, l. 20.  
 fumus benedictus, 306, l. 12.  
 fundamentum orationis, 356, l. 21.

## G.

genelogia, 333, l. 18, *for* genealogia.  
 gentiua, *for* genetiva, 369, l. 24.  
 glutinatio, a *drawing together or closure*,  
*seems in* 323, ll. 16, 29, *to mean a join-*  
*ing in masonry*. Cf. glutinans Verbum  
 carni Pater, Greg. Tur.  
 grabatus, *κράβατος*, 'species lecti humilio-  
 ris et portatilis' in 332, l. 11, *seems to*  
*mean a bier*. The Bret. gravaz 'civière'  
*points to* \*grabattus, Rev. Celt. vii. 309 n.  
 gratzacham, grazacham = gratias agamus,  
 291.  
 graues aues fuerunt erga illum, 322, l. 31.  
 gronna, a *bog*, 212, l. 8 (*also* grunna,  
 gronna) *seems peculiar to the latinity of*  
*these islands*.

## H.

habebat *il y avait*, 361, l. 32.  
 habitaculum, habitatio, domus, 315, ll. 16,  
 34.

habundus, 292, l. 29.  
 hereditas, 39, ll. 28, 30.  
 heres regni mei, 308, l. 29; heres cathe-  
 drae, 353, l. 30; 355, l. 6; heres (*co-*  
*morba*) Patricii, successor, 312, l. 3;  
 319, l. 14 = successor in episcopatu,  
 289, l. 11; heredes, 307, l. 22; 317,  
 l. 20.  
 hessito, *for* haesito, 359, l. 14; hessitum,  
*for* haesitatum, 270, l. 17.  
 historia, 325, l. 19,  
 honor, *habere in honore* = *etwas in ehren*  
*halten*, 333, l. 14.  
 horalogia, 297, l. 8, note 4.  
 hospito, *for* hospitor, *I lodge*, hospitabam,  
 362, l. 11.  
 hostium, *for* ostium, 275, l. 25; 282, l. 29.  
 hostiarius, 303, l. 5.  
 hynulus, *for* hinnulus, a *fawn*, 282,  
 l. 16.

## I.

idiomum, *for* idioma, 274, l. 18.  
 idolatria, *for* idololatria, 277, ll. 23, 24;  
 278, ll. 18, 20. So in the epitaph on  
 Isid. Hispal., cited by Ducange.  
 idula, *for* idola, 262, l. 5; 275, l. 2.  
 iecio, *for* iacio: iece, 306, l. 26; ieciendi,  
 172, l. 21; ieciens, 288, l. 28; ieciet,  
 327, l. 28; iectis, 274, l. 11.  
 iecto, 'qui iectant infantes super æcles-  
 siam,' 355, l. 23. Compare iectus la-  
 pidis *for* iactus l., cited by Ducange from  
 the Life of S. Winwaloe.  
 immolo, offero aliquid ecclesiis, *I grant in*  
*perpetuity*, Reeves, Col. 445, *grant in*  
*mortmain*, 148, l. 18; 313, l. 16; immo-  
 lauit, 335, ll. 2, 5; ymmolauerunt, 337,  
 l. 7; immolare dona, 323, l. 14; immolari,  
 333, l. 7; immolata, 317, l. 19; immolati-  
 cum, 363, l. 10; 459, l. 18 (immolaticiae  
 hostiae, escae, carnes idolis immolatae,  
 Ducange); immolatio, 324, l. 1; 337,  
 l. 2; immolatio aeterna, 314, l. 4; im-  
 molatus, 311, l. 22.

imperator, 273, l. 22; 336, l. 30.  
 inaurina, 312, l. 28. See *maurina*.  
 incedere in linguam, 359, l. 15.  
 ingeniolum, *moderate genius*, 269, l. 14.  
 inlecebras inlicitate, 370, l. 26, leg. inlecebras inlicitas?  
 inlessus, *for* inlaesus, 284, l. 20.  
 insola, *for* insula, 277, l. 15.  
 insola, *monastery*?, 309, l. 21; 311, l. 15; 313, l. 31.  
 insolae in gronna, 212, l. 8.  
 instrumentum substantiae, 276, l. 22.  
 insulani, *monks*, 309, note 5.  
 intermissi hominem, *I parted from the man*.  
 intripide, *for* intrepide, 287, l. 22.  
 inuenierunt, *for* inuenerunt, 277, l. 16; 313, l. 33; 314, l. 5; 363, l. 9.  
 iuxta uerbum sancti, 289, l. 28; iuxta laborem artificiorum, 313, l. 34.

## L.

laudatorium, *ψαλτήριον*, xxi.  
 lector, 303, l. 5.  
 lignum contensionis, 320, l. 10.  
 lignum mittere contra aliquem, 312, l. 16.  
 longue, *for* longe, 294, l. 14; longitudo, *for* longitudo, 324, l. 18.

## M.

maceria, 336, l. 31, *a walled enclosure, corresponding to Ir. caissel*. See Reeves, Col. 75, 447; opus maceriale, *ibid.* 142 (where the *c* is wrongly changed to *t*), and the gloss *liag iern bís oc denam macre* (gl. *trulla*) cited from a MS. in the Vatican, by Zimmer, *Gloss. Hib. Supplementum*, 4.  
 manuales, *wristbands*?, 321, l. 17.  
 martir, *relic*, martirum *i.e.* ossuum, 332, l. 16 = martyr, 356, l. 22.  
 materia uiridis, *green timber*, 284, l. 33.  
 mathoum, 317, l. 7; *cognate with maithes and mathmarc, either means 'magic,' or is a latinisation of the proper name Mathu, cited supra p. 653.*

*maurina blackness, darkness?* from *μαῦρος μέλας*, Ducange. uair is *ionann mauri et nigri*, Three Frags., 162, l. 3. The 'inaurinas' of 312, 28, seems a scribal error for *maurinas*.

mensa, 387, l. 26, *the table of the Law?* (Cf. *mensam canonicorum instituit*, Greg. Tur.) *or for mensura?*

metrita, *for* metreta, 291, l. 12.

miror, *properly 'I see in a mirror'; thence 'I see'* (Sp. *mirar*, Fr. *miror*), 324, l. 19, *but perhaps mirabantur means 'they marvelled.'*

missam Patricii accipere, 322, l. 19.

monacha = *μοναχή*, *Ir. mainches*, *W. mynaches*, 314, l. 18.

monachi Patricii, 305, l. 17; 313, l. 12; monachus P., 324, l. 13.

monachicus, *for* monasticus: tonsura monachica, 510, l. 29.

monarchia, 356, l. 33.

monasterium, *for* monasterium, 352, l. 12.

mormuro, *for* marmuro, 284, l. 2.

mortalitas nouissima, 314, l. 29.

munile, *for* monile, 321, l. 17.

## N.

natura, *a natural state*, 283, l. 24.

nauis unius pellis, 288, l. 18; *the Ir. curach oenseiched*, 222, l. 10, *or noi oenseiched*, Corm. s. v. cimba.

negotio, -onis, 356, ll. 6, 13, *for negotiatio?*

negotium, *thing*, 324, l. 20.

nichil, *for* nihil, 495, l. 18.

nouim, *for* nouem, 278, l. 11.

## O.

obtullerunt, *for* obtulerunt, 335, l. 24.

occassio, *offensio?* 373, l. 17.

odiui, *for* odi, 308, l. 11.

ollim, *for* olim, 279, l. 26; 291, l. 31.

organum, *ψαλτήριον*, xxi.

orreum, *for* horreum, 314, l. 17.

## P.

pallium = Ir. *caille* : capere sub manibus alicuius, 310, l. 23; accipere, 319, l. 26; 321, l. 16; 327, l. 1; tenere, 322, l. 8; tenere pallium apud aliquem, 314, l. 17.  
 parentes, *relatives*, 370, l. 11.  
 paruchia, *for* parochia *παροικία*, *diocese*, 312, ll. 2, 4; 333, l. 13; 352, l. 35; 356, ll. 3, 32.  
 pasca maius (*mórchasc*), 318, l. 7.  
 pasca secunda, 310, l. 9; secundum (*min-chasc*), 318, l. 7.  
 patinus, 313, l. 25; patina, 319, l. 25.  
 pediales, *anklets*?, 321, l. 17.  
 pellis. *See* naus.  
 pénsó, *I measure*, 307, l. 24. pensauerat *for* pependerat, Greg. Tur.  
 perhennis, *for* perennis, 375, l. 6. The *h* seems due to the accent.  
 Pietas Patricii Patris Pii, 295, ll. 5, 6.  
 pinna (Ir. *benn*) montis, 352, l. 30.  
 planguit, *for* plangit, 295, l. 4.  
 planities campi, 279, l. 8; 281, l. 30.  
 plantare aeclessiam, 314, l. 19; 319, l. 19; 321, ll. 1, 26; 323, l. 9.  
 plebilis progenies, 336, l. 19.  
 pleps, *for* plebs, 369, l. 17.  
 pluia, *for* pluvia, 284, l. 8; 294, ll. 29, 30; 361, l. 26. *Cf.* replisti, riolus.  
 pontifex, 354, l. 19; 355, l. 19.  
 porcinaris, *swineherd*, 275, ll. 27, 30, *for* porcarius, 302, l. 10.  
 portare mortalitatem, 306, l. 3.  
 possumus, *for* possumus, 304, l. 2.  
 post oboedientiam, 334, l. 11.  
 praestrigia, *for* praestigia, 287, l. 15, note 5.  
 prespeter, *for* presbyter, 184, l. 12; 262, l. 16; 304, l. 2; 311, l. 11.  
 pressura, *affliction*, *distress*, 367, l. 3 = praessura, Greg. Tur.  
 pretium .xu. animarum hominum, 310, l. 4.  
 prophinno, *for* propino, 388, l. 13.  
 prouincia, 294, l. 13; 356, l. 32; 296, l. 24; 297, l. 5.  
 prumptus, *for* promptus, 284, l. 26; 295, l. 7; 308, l. 7.

praris, *for* prora; prurim naus conuertit, 275, l. 21.

pulso, 348, ll. 9, 12; 497, l. 6; pulsauit .i. roáil, Ml. 19 c, 10.

puplice, *for* publice, 366, l. 18.

pylagus, *for* pelagus, 269, l. 10.

## Q.

qualitas, 348, l. 7.

quasi imagines *like* images, 320, l. 18.

quesso, *for* quaeso, 308, l. 31.

quies, quiesco, *for* mors, morior, 512, ll. 15, 17, 23, 25, 33, 514, l. 2; 516, ll. 2, 7, 36.

## R.

recedere ad paradissum, 379, l. 23; requisistis, 301, l. 21.

regale. *See* uestigium.

regnum, *palace*, *seat of royal authority*? 277, l. 22.

regula, ad regulam, 289, l. 8.

relegio, 290, l. 6.

relegiosus, *for* religiosus, 354, ll. 2, 10.

relicit *for* reliquit, 90, l. 4.

reliquiae (*Ir. taissi*), 281, l. 1; 283, l. 5; 298, l. 14; 301, l. 9; 327, l. 27; 329, ll. 24, 25.

replisti, *for* repleuisti, 330, l. 9.

requisistis, *for* recessistis, 301, l. 21.

resticuit, 311, l. 16; 325, l. 2; *perhaps a corruption of* reticuit tacuit, Sangall. R. 115.

rethorici, *for* rhetorici, 360, l. 28.

reuerantia, *for* reverentia, 354, l. 12.

riolus, *for* rivulus, 326, l. 6.

Romanæ partes, 511, l. 3.

## S.

sacrilegus, 308, l. 16; sacrorum violator, Sangall. 912.

sagum, 287, l. 13.

salua scripturae meae, 359, l. 21.

sapidus, laudes sapidas, 354, l. 11.

sargifagus, *for* sarcophagus, 356, l. 22.

satiles, *for* satelles, 287, l. 6.

scivus, *for* scius, 273, l. 25.  
 scriptula, 372, l. 9.  
 sdatio, *for* statio, 351, l. 13.  
 secta, 262, l. 5.; 287, l. 20.  
 sed (*Ir.* acht), *for* nisi is, according to  
*Ferguson*, in 361, l. 19, and 363, l. 15.  
 sedare tumorem, 299, l. 10.  
 senodus, *for* synodus, 314, l. 4.  
 seruus Dei = *Ir. céle Dé*, 313, l. 9.  
 signa, 286, l. 28.  
 sinus noctis, 364, l. 5.  
 sinistralis, *northern*; sinistrales fines, 275,  
 l. 15; sinistralis aecelesia, 292, l. 7. *Cf.*  
 anterior, dexter.  
 siniuit, *for* sivit, 308, l. 4.  
 solidi, 378, l. 22.  
 sollempnitas, *for* sollempnitas, 277, l. 21;  
 278, l. 18.  
 solutus, ended, 295, l. 12.  
 sompnus, *for* somnus, 352, l. 11.  
 sordus, *for* surdus, 290, l. 19.  
 spiritalis, 277, l. 27; 289, l. 7.  
 Stabulus, *for* Zabulus (= diabolus) q. v.,  
 388, l. 29.  
 successor (*Ir.* comarba) Patricii, 303, l. 30.  
 suflat, sufflat, sufultat = suffulcit, 102, l. 1.  
 sufragium, 222, l. 24.  
 snfulto, 316, l. 2, *cogn. with* suffulcio, suf-  
 fultus tabulis, Adamn. Vita Col., ed.  
 Reeves, 54.  
 sugere mammellas = facere amicitiam,  
 362, l. 18. Compare '*suges lac gentium,*  
*'et mamilla regum lactaberis,'* Isaiae,  
 cap. lx, v. 16.  
 sussum, *for* sursum, 293, l. 12.

## T.

tabulae lignae in manibus uiuorum, 300,  
 l. 28.  
 tegoriolum, a little hut, 362, l. 11, a dimin.  
 of tegorium = Lat. tugurium (tugurio-  
 lum, Greg. Tur.).

terni, *for* tres, 291, l. 12. So centeni *for*  
 centum, Adamnán's Vita Columbæ (ed.  
 Reeves), pp. 181, 182.  
 thesaurus, *for* thesaurus, 275, l. 11.  
 totius, *for* toties, 378, l. 23.  
 tracho, *for* traho, 370, l. 26.  
 transfinetio, *for* transfiguratio, 270, l. 27.  
 transmarina mirabilia, 275, l. 10.  
 tropeum crucis, 293, l. 25.  
 trulla, a mason's trowel, 664, s. v. maceria;  
*but seems in* 311, l. 13, a shovel.  
 tumba, tomb, 351, l. 13.  
 tumulus = sepulcrum, 325, l. 15.  
 turuus, *for* torvus, 281, l. 7.

## U.

uacca campi, a plowland?, a ballyboe  
 (baile bó), forty Irish acres?, 337, l. 11.  
 uacuum, in uacuum non fuit, 379, l. 21.  
 ualo, *for* uallo?, 316, l. 4.  
 uas memoriae, 264, l. 10.  
 uecho, *for* ueho, 292, l. 21; 298, l. 8.  
 uenierunt, 275, l. 26; 309, l. 24; 314, l. 4;  
 327, l. 23.  
 uestigium regale, a leaky roof (fasti-  
 gium rigale)?, 323, l. 17.  
 uiaticum, 297, l. 12.  
 uicarius, 388, l. 26.  
 uiri síde, 315, l. 6.  
 uirtus, miracle, 292, l. 15; 326, l. 24.  
 uister, *for* uester, 360, l. 14.  
 ultronea munuscula, 371, l. 35.  
 unialis, 355, l. 20.  
 uorsus, *for* versus, 273, l. 11.

## Y.

ymnus, *for* hymnus, 296, l. 7; 333, l. 9.

## Z.

zabolus, zabulus = diabolus, 376, ll. 6, 8.  
*For the* assibilation of the d compare  
 zies = dies, and hozie = hodie.

## ADDENDA AND CORRIGENDA.

## A. ADDENDA.

- p. xvii., l. 19. Another copy is in Harl. 5280, fol. 39 b, 'Airidi' seems a corruption of the Latin 'uiri Dei.'
- p. xxi, l. 16. Another copy in Harl. 5280, fol. 21 a, is cited in O'Curry's *Manners and Customs of the Ancient Irish*, iii. 239.
- p. xliv., l. 11. Another copy is in the Book of Leinster, p. 281 a, of the facsimile.
- p. xlv., l. 21. The story of Patrick's antenatal miracle is also told in the Book of Lismore, fol. 1 a, 2, where for 'sonna' we have 'inso 7,' for 'Combais,' 'Chochmais,' and for 'tugad-sam' 'rucadhsumh.'
- pp. 18-25. The substance of Colgan's Latin here printed occurs in Irish in the Book of Lismore, ff. 3 a, 2-3 b, 2. See *Lives of Saints from the Book of Lismore*, pp. 5-7.
- p. 38, ll. 27.- p. 40, ll. 1, 2. The story is told thus in the Second Life, c. 31, and the Fourth Life, c. 37:
- Perrexit Patricius ad australem plagam praedicare Rus filio Trichem, qui fuit in oppido suo nomine Derluss; in australem plagam. Sed hodie civitula est, quae dicitur Inreathan [*sic*, leg. Mrehtan] ubi est episcopus Loarne qui ausus est increpare Patricium tenentem manum pueri ludentis iuxta ecclesiam suam (*Trias Thaum.*, p. 14, col. 2.)
- Quâdam die S. Patricius circumquaque praedicans, peruenit ad quoddam oppidum, nomine Deirus [leg. Derlus,] in quo erat homo quidam potens Dorus [leg. Rossus] vocabulo, filius Trichim, qui audiens, verbum praedicationis suscepit. Sed illud oppidum hodie civitacula est, quae dicitur Inrechan, ubi *sanctus* episcopus erat, Loarnus, qui ausus est increpare S. Patricium tenentem manum pueri ludentis iuxta sepulchrum suum. Quâdam namque die pueri juxta sepulchrum sancti trochum ludentes, trochus per quandam foueam in sepulchrum transit. Tunc quidam de ludentibus pueris manum intus mittens, trochum inde tollere volebat; sed manum ad se retrahere volens, omninò non valuit. Inito autem consilio ad *sanctum* episcopum Loarnum miserunt. Qui veniens audenter dixit: 'Cur, senior, manum innocentis tenes?' et extemplo manus à sepulchro soluta est. (*Trias Thaum.* p. 39).
- p. 56, note 7. In one or more of Colgan's copies this sentence seems to have been in Irish, which he renders thus: Audiebat enim quod accedentes ad eius doctrinam et fidem amplexantes aqua ablueri solebat.
- p. 87, note. The phrase 'nescio; Deus scit' seems taken from the Vulgate, 2 Corinth. xii. 2.
- p. 89, l. 18. Of this proverb Colgan says: Et hinc natum proverbium *En Moelmori palma*, quando facinus aliquod brevis laetitiae et gloriae ad quod mox tristitia, vel adversitas subsequitur, denotare volumus, *Trias Thaum.*, p. 133, col. 1.

- p. 93, l. 16. Colgan has 'eique praefecit Mauranum cognomento Barbanum alias Banbanum cognatum suum Deique prophetam fidelem,' *Trias Thaum.*, 134, col. 1.
- p. 115, l. 24. In the Book of Leinster, p. 158 b. of the facsimile, is a poem about these birds singing to Patrick.
- p. 184, l. 6. For 'i.' Colgan's MSS. here seem to have had '7', for he here translates thus: 'populos de *Fera Cuil* & populos de *Hy Segain*.'
- p. 240, l. 21, p. 242, l. 12. This story is also in the Cheltenham Féilire, p. 46, col. 1.
- p. 267, note 6. The following note about Ercnat occurs in the Cheltenham MS. of the Féilire Oengusso, p. 25: No Ercnat challeach ógh ba coic *ocus* ba hetidhach do Colum Chille, *ocus* issi a ceall, Ceall Chuaca i. Coca hi Corpri hu Chiardai. Hecnat *immorro* a hainm iar fir i. druineach, huair ercadh thall isin tsenghae[d]-ilg, rinnaigecht sein indosa, ar is í ind óg sin ba druinech chumtha *ocus* huama étaig Coluim chille cum suis discipulis. This is translated by O'Curry in his *Manners and Customs*, iii., 123.
- p. 299, l. 3. Cf. Adamnani Vita Columbae, ed. Reeves, p. 12. ll. 7, 8:—*Tumores quoque fluctuum . . . sedati humilietique sunt.*
- p. 302, note 7. Arelatensis autem nomen insulae fuit in qua S. Germanus docuit S. Patricium per .xxx. annos, Quinta Vita, c. 26, Colgan, *Trias Thaum.*, p. 38.
- p. 336, l. 11. 'aeclissiastica progenies'. See Reeves, *Proceedings of the Royal Irish Academy*, vi. 447, cited in Skene's *Celtic Scotland*, ii. 68.
- p. 343, l. 26. Ráith Bilech. So in the Book of Leinster, p. 45\*:  
 Isé rochreiti do Pátríc  
 cen dúr ndligid,  
 ros-gab d'anmcharait cháid chredail  
 oc Ráith Bilig.  
 thus rendered by O'Curry (*Lectures on the MS. Materials*, 487):  
 'It is he [scil. Crimthann] that believed Patrick without hard conditions; he received him as a chaste, holy soul's friend at *Ráith Bilig*.'
- p. 356, ll. 12-16. So in *Wasserschleben Ir. Kanonensammlung*, p. 73:  
 Si quae quaestiones in hac insula oriantur ad sedem apostolicam referantur. And see Loofs, pp. 35, 39.
- p. 357, note 5. Dr. Todd's conjecture is confirmed by the Book of Lismore, where the story is thus told (fo. 1 a. 2):—Adfadhait ind eolaig ba do Iudaidib dhó iar mbunadus, air is follus asna mirbuilb dorinne Dia airsium conad do clainn Israel dó, air is dibh robatar Iudaidi arcena; air intan tucad in digal la Tit 7 Uespeean rohesredeth Iudaidi fon mbith 7 tainic a chinél bunaidh-sium Phatraic cu Bretnu, 7 dogabhadh foirb leo ann, uair atfet Patraic fein sin i n-aorili leabar dia epistlibh: 'Nos dispersi sumus per multas regiones terrarum propter peccata nostra eo quod Domini praecepta et mandata eius non custodimus.' Cunad don eisreideth sin dorocht a chenel bunaidh-sium cu Bretnu. (The wise declare that by origin he was of the Jews; for it is manifest from the miracles which God wrought for him that he was of the



Children of Israel, for of them were the Jews also. For when the vengeance was brought by Titus and Vespasian, the Jews were dispersed throughout the world, and Patrick's kin of origin came to Britain, and a heritage was taken by them there, for Patrick declares in a certain book of his epistles : *Nos dispersi* etc. Wherefore from that dispersion his kin of origin came to Britain.)

- p. 363, ll. 16-18. That Helias and Hélios were associated at an early period appears from Sedulius' *Carmen Paschale*, i. 184-7 :

Quam bene fulminei praelucens semita caeli  
Convenit Heliae ! meritoque et nomine fulgens  
Hac ope dignus erat : nam si sermonis Achivi  
Una per accentum mutetur litera, sol est.

- pp. 386-389. In the so-called Antiphonarium Benchorensis this hymn is entitled, *Ymnum sancti patrici magister scotorum*. Lanigan, i. 60, silently corrects the latinity of this title.

The following are the various readings of this copy :—

- p. 386, l. 1, mereta. l. 2, patrici episcupi. l. 3, similatur. l. 8, caelis.  
l. 9, timore et fide immobilis. l. 10, petrum aeclesia. l. 12, porte aduersum. l. 14, et piscaret. l. 15, et de saeculo. l. 16, dominum qui . . . etheream. l. 18, usuris. l. 19, nauigi . . . tum opere praetium. l. 20, caelestis possesurus. l. 22, praebet. l. 25, saeculo.  
p. 387, l. 3, iusta. l. 5, caelestibus. l. 11, possedetur. l. 12, et hostiam. l. 14, candellabro . . . saeculo. l. 15, possita. l. 16, est *is marginally corrected* sunt-possedet. l. 17, caelorum. l. 19, praecedit. l. 21, adnuntiat. l. 22, lauacris. l. 26, aestimat quisclia.  
p. 388, l. 1, et fidelis. l. 4, exemplo suam tradit. l. 6, meretis. l. 7, caelesti . . . militiae. l. 8, caelestem. l. 12, caeleste haurit . . . caelestibus. l. 13, spiritale poculum. l. 14, thesaurum. l. 15, peruidet. l. 16, thesaurum. l. 19, condida. l. 20, ne humani putent carnes aessæque á uermibus. l. 20, sed caelestis alleantur. l. 25, mentes. l. 29, zaboli absoluit.  
p. 389, l. 1, salmosque. l. 3, quem *corrected into* quam. l. 6, intermissione. l. 10, Patrici. l. 11, *for* defendat deus *the Antiph. Bench.* *has* semper uiuamus. ll. 13, 14, *it omits.* For ll. 14, 15 *it has* :  
Patricius aepiscopus  
oret pro nobis omnibus  
ut deleantur protinus  
peccata quae commisimus.  
p. 419, l. 4. Compare the story of Germanus and the clerics of Britain fasting for three days against Gortigern, LU. 4 a, l. 10.  
p. 493, l. 14. In Usher's Works, ed. Elrington, iv. 440, this passage is thus given : Postremo ad cyclorum computationem diversorum, quid unaquaque lingua de cursu solis et lunæ sentiret; conversus totus, licet diverse alium in die, alium in luna, alium in mense, alium in bissexto, alium in epacta, alium in augmento lunare (quod vos saltum dicitis): inveni cyclos contra hunc, quem vos tenetis, esse contrarios. *Primum illum quem sanctus Patricius*

- papa noster tulit et facit*<sup>1</sup>; in quo luna a xiv.<sup>2</sup> usque in xxi. regulariter, æquinoctium a xii. Kalend. Aprilis observatur.
- p. 507, ll. 29, 30. Should not this be, et augurum superstitionibus animum non intendere?
- p. 507, note 1. So in the Togail Bruidne da Derga (H. 2, 16, col. 718) it is said that, during Conaire's reign, ni luaiscead gaeth caircech mbo o medon earraich co meadon fogmair: nir'bo thoirneach, ainbtineach a flaith (wind used not to move a hair of a cow's tail from the midst of spring to the midst of autumn: his reign was not thunderous or stormy).
- p. 549, note. The O.H.G. *gundfano* (warflag), whence O. Fr. *gonfamon* and Middle Ir. *gunnfund* (Book of Ballymote, fo. 272 b 2) may possibly be the source.

## B. CORRIGENDA.

- p. xix, note 5, for redemptions (*arrea*) do not heal *read* payments (*arrae*) do not pay for.
- p. xxiii, note 5, l. 4, *dele* x.
- p. xlviii, last line but 3, the MS. seems to have *senciaran*.
- p. xlix, l. 6, for slept *read* rested. l. 25, after *eoosc* insert a parenthesis.
- p. lvii, l. 18, *read* *rocomocsegestar*.
- p. lix, penultimate line, before *léo* insert [imguin]: last line, before *righi* insert a.
- p. lx, l. 5, for 'With' *read* 'Mutual slaughter with': l. 6, for 'Kingship' *read* 'their kingship.'
- p. 4, l. 1, here, and wherever else 'dino' occurs, *read* *didiu*.
- p. 4, l. 9, for *dorchataid* *read* *dorchaið*.
- p. 9, l. 6, for archpriest *read* archpresbyter.
- p. 11, l. 24, for flowed from *read* dropt out of.
- p. 15, l. 20, for a relic *read* consecrated things.
- p. 16, *dele* note 6.
- p. 29, l. 5, for art *read* hast been.
- p. 31, lines 6, 7, for unequal conflict *read* weakness.
- p. 36, l. 17, for *látroin* *read* *látroinn*.
- p. 38, l. 18, for *Milchon* *read* *Milcon*.
- p. 41, l. 1, for driving away *read* holding the hand of, and cancel the note.
- p. 41, l. 21, *read* Colpthai. p. 41, l. 23, p. 43, ll. 25 and 34, for Graves *read* Grave.
- p. 44, l. 4, for magni *read* magni[*ficabimur*], as in the Roman psalter.

<sup>1</sup> Forsan fecit.<sup>2</sup> xv. potius alias esset a xiv. ad xx.

- p. 45, l. 5, read "*but we shall be magnified in the name of the Lord our God.*"
- p. 46, l. 9, for *iarnár* [?] read *innár*.
- p. 47, l. 10, *dele* after. l. 26, for *Graves* read *Grave*.
- p. 49, l. 5, for the Universe read *Doom*.
- p. 57, l. 10, for *cried out* read *laughed*.
- p. 60, l. 18, for *Cúair* read *Úair*.
- p. 63, l. 5, for 'vessel of election' read 'chosen vessel.'
- p. 71, ll. 32, 35, for *Talten* read *Taltiu*.
- p. 78, l. 2, for 'thousand' read 'troops.' l. 8, for *amidst* read *before*.
- p. 75, l. 10, for *enjoined us* read *charged me*.
- p. 77, ll. 15, 16, for *he overtook a certain woman* read *a certain woman overtook him*.
- p. 79, l. 9, for *Assail* read *Assal*.
- p. 79, l. 14 }  
p. 81, l. 2 } for *founded* read *desired*.
- p. 83, l. 7, for *relics of Elders* read *ancient relics*. l. 17, for *Senlis* read *Senles*. l. 19, for *has* read *had*.
- p. 85, l. 1, for *A igle hesent* read *Aigle* he sent.
- p. 89, l. 3, for . . . read *strike*. l. 4, for . . . read *die*. l. 9, for *rattle* read *oarstroke*. l. 33, for *his field* read *balks*: for *he angled* read *thou wilt angle*.
- p. 91, l. 13, for *Milchu* read *Miliuc*. l. 15, for . . . read *abutment*.
- p. 101, l. 8, for of the *elves* read *out of the elfmounds*.
- p. 107, l. 12, for *Gar* read *dear* (?)
- p. 109, l. 27, for *goodness* read *prayer*. l. 33, after *Ciarraigi* insert *Artig*.
- p. 111, l. 24, for *They stopped in Ciul* read *He staid in Cúil*.
- p. 113, l. 10, for . . . read *desires*. l. 28, for *dealing* read *dispute*. l. 31, for *Whitsuntide* read *Shrovetide*. note 3, for *Patirek* read *Patrick*.
- p. 115, l. 27, for a *boon* (?) read *the more*.
- p. 123, l. 17, for to *Cainnech* read to *Caeta* (see p. 324, l. 14).
- p. 125, l. 12, for *shell* read *bowl*.
- p. 127, l. 5, for *was unable* read *attained not*.
- p. 131, l. 29, for *lifted* (?) read *carried off*.
- p. 133, l. 4, for *Hastily* read *Urgently*. l. 23, for *heard* read *healed*.
- p. 135, l. 19, for *raises* read *raised*.
- p. 137, l. 20, for the *doorway* read *front*.
- p. 139, l. 26, for *He tarried a little while there* read *That detained him a little while*.
- p. 141, ll. 19-22, this quatrain is literally 'Whoever it is that promises of these at any time in my name, in adoring me, I will promise of him before many (according) to the will of God of white heaven.'
- p. 143, l. 34, for *hast thou spared it?* read *dost thou protect it?*
- p. 144, l. 15, for *est*. In [N]odain locha hUama ata read *est* in [N]odáin Locha hUama. Ata.
- p. 145, l. 18, for *Nódain* read *Nuada*. l. 19, *omit is*. l. 20, after *Genteme* insert *are*.
- p. 147, l. 23, for *to set up* read *a monastery*.

- p. 153, l. 12, *for* covered *read* cherished. l. 15, *for* is not to my liking *read* does not seem to me fitting. l. 17, *for* should like this *read* deem this fitting. l. 27, *for* 'are equally beloved by me' *read* 'seem to me of equal rank.' l. 28, *for* love *read* rank.
- p. 155, l. 8, *for* Graces *read* Grace.
- p. 158, l. 7, *dele the comma*. l. 23, *for* eclasc *read* eclais.
- p. 159, l. 28, *for* horserod *read* (wattles *for*) a church.
- p. 161, l. 14, *for* on the east of the *read* to the eastern.
- p. 163, l. 22, *for* Drumman *read* Druimm.
- p. 167, l. 31, *for* in that matter *read* for that cause. *Note 4 should be numbered 5 and note 5 should be numbered 4.*
- p. 169, ll. 2, 5, *for* Milchu *read* Miliuc.
- p. 177 l. 3, *for* there be familiarity *read* thou be contemned : l. 25, *for* would break *read* were vomited.
- p. 181, l. 5, *for* gave *read* offered. l. 22, *for* relics of ancients *read* ancient relics. l. 30, *after* announces *insert* it in.
- p. 183, ll. 7, 8, 9, *before* Mugdoirn *insert* the. l. 19, *dele* men of.
- p. 184, l. 8, should probably be *fólem c' adella méithe*.
- p. 188, l. 5, *for* Úuid *read* Luid. l. 6, *for* Lib *read* Úib.
- p. 193, last line, *for* unstable *read* interrupted.
- p. 194. last line, *for* nusbeir *read* nusbeir.
- p. 195, l. 17, *for* relics of ancient men *read* ancient relics.
- p. 197, l. 21, *for* sovrans *read* lords : *the first note should be numbered 1, the second numbered 2, the third 3.*
- p. 199, l. 9, *for* withstood *read* doubted.
- p. 203, l. 7, *for* until they were *read* so that they are. l. 30, *for* came to *read* overtook.
- p. 205, l. 9. *before* wether *insert* little.
- p. 207, l. 7, *for* is *read* will be : l. 10, *for* gifts *read* collections : l. 29, *before* six *insert* that day.
- p. 210, l. 9, *for* fidem ibi, Inueni[iun]tur *we should perhaps read* fidem. Ibi inuenit.
- p. 213, l. 28, *for* comparison *read* counsel.
- p. 215, l. 16, *for* is *read* will be.
- p. 222, *cancel note 9.*
- p. 223, l. 23, *for* rule *read* law : l. 25, *for* from the sea *read* of Mann ? l. 30, *for* on a *read* on the.
- p. 229, l. 2, *for* their *read* a.
- p. 231, ll. 21, 22, *for* in that place the church *read* the church in that place.
- p. 233, l. 2, *for* chanting *read* reading aloud : l. 3, *for* relics *read* consecrated things : l. 17 *for* as far as *read* and be on : l. 20, *for* her ration *read* a ration.
- p. 241, l. 18. The bracket should include 'the horse.'
- p. 261, l. 30, *for* I *read* We.
- p. 270, note 3, 276, note 7, 311, note 1, 329, note 9, *for* Milchu *read* Miliuc.
- p. 287, l. 23, *read* eius faciem.

- p. 294, l. 7, *for uenmius read uenimus*. l. 16, *for in decreto read indo creto*.
- p. 300, l. 27, *for cuum read cum*.
- p. 302, ll. 11, 25, 29, et passim, *for hautem read autem*.
- p. 304, l. 21, *read Sesc[e]neus*.
- p. 305, note 4, *for Aillello read Ailello*.
- p. 307, l. 28, *read Pasca[e] quoque clauss[ul]a finita*.
- p. 308, l. 24, *for uires read uiros*. l. 27, *dele et*.
- p. 317, note 3, *cancel from 'Perhaps' to the end*.
- p. 320, note 2, *for Liacc read Cloch*.
- p. 322, margin, *for a 2 read b 1*.
- p. 323, margin, *for b 1 read b 2*.
- p. 327, l. 28, *for Eece read Ecce*. In note 3, l. 3, *after was insert* taken out of the same well as.
- p. 328, l. 5, *dele [sé]*.
- p. 329, ll. 5 and 6. The sentence *Et exiit . . . ibi* has been misplaced by the scribe. It should obviously come in l. 13, after *plaga*.
- p. 330, ll. 20, 21. *Venit . . . filios Tuirtri*. This sentence also is misplaced by the scribe, and should come in p. 329, immediately after l. 27.
- p. 331, l. 28, *for suis read sua*. Note 5, *dele the commas*.
- p. 339, ll. 2, 3, *for Cairthen's son read Mac Caerthinn*.
- p. 341, l. 23, *for in old ancestral dishes, read with old dishes, with old vessels*.
- p. 342, margin, *for b. 1, read a. 1*.
- p. 345, l. 32, *insert Naindid*.
- p. 347, l. 29, *read Bishop Aed, who dwelt in Sletty, went to Armagh*.
- p. 350, l. 14, *for astom in read Astomin, and transfer it to l. 16, after Réto*. note 7, or perhaps 'Dau son of Brian.' *Dau* may be = *daos*, *Sk. dava-s*.
- p. 355, l. 9, *for uniuscunque read uniuscuiusque*.
- p. 361, note 5, *for legacies read patterns*.
- p. 373, l. 17, *for seruitatem read seruitutem*.
- p. 381, l. 31, *dele wild*.
- p. 392, l. 12, *for Míluic read Míliuc*.
- p. 397, l. 18, *after sent omit to*.
- p. 399, l. 5, *for cheese read curd*.
- p. 403, l. 3, *for Cáthair read Catháir*.
- p. 405, l. 12, *for hath been declared read he declares*, l. 28, *for went read sent him*. l. 30, *for himself read him*.
- p. 407, l. 2, *for ponders read reckons*. l. 7, *for was it seen read he saw*. l. 12, *for wood read woods*. l. 27, *for goodness read excellences*.
- p. 409, ll. 20, 21, *for he went the way of a rushing wind read the . . . of a rushing wind sent him*. ll. 36, 37, *for set him in motion read cried to him (?)*.
- p. 421, l. 31, *for Rome read the Romans*. l. 33, *for east read west*.
- p. 423, l. 15, *for wrist read forearm*.
- p. 427, l. 27, *for hardhearted read gloomy*.

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- p. 431, l. 1, *for* one of the two connected passages *read* the context.
- p. 437, l. 7, *for* for relics *read* as consecrated things.
- p. 439, l. 26, *for* rapine *read* ruin.
- p. 443, l. 29 *for* time *read* space.
- p. 445, ll. 20, 21, *for* 'Who may the hag be' *read* 'What ails the hag.'
- p. 455, l. 32, *read magni[ficabimur]*.
- p. 456, l. 1, *for* confergach *read* cofergach.
- p. 457, l. 1, *for* fiercely *read* fearlessly. last line, *for* road *read* pass.
- p. 463, l. 30, *for* grows terrible *read* is enraged.
- p. 467, l. 17, *for* said *read* saith.
- p. 469, l. 20, *read* Martarthech.
- p. 470, l. 19, *read* fore cobair *and cancel* note 2.
- p. 476, l. 5, *for* sêtsell *read* sêl sell.
- p. 477, l. 5, *after* Fear *insert* at the way.
- p. 479, l. 3, *dele* all. l. 17 *for* Carbaic *read* Carbacc.
- p. 483, l. 32, *for* noticing *read* guarding against.
- p. 485, l. 17, *for* anoint *read* confirm.
- p. 487, l. 7, *for* is *read* shall be.
- p. 494, l. 12, *for* MS. *read* Hogan.
- p. 496, l. 23, *after* uirtutibus *dele* the comma.
- p. 498, l. 21, *for* V. *read* VI. l. 27, *for* VI. *read* VII.
- p. 499, l. 37, *for* multus *read* multis.
- p. 501, l. 1, *for* VII. *read* VIII. l. 32, *for* VIII. *read* IX.
- p. 502, l. 1, *for* IX. *read* X.
- p. 510, l. 7, *read* Britania; l. 8, presbiter; l. 17, sepe; l. 19, uenditur; l. 23, suus; l. 24, Sanctus Patricius; l. 26, qui; l. 39, insolam. In ll. 36 and 38, the words 'post ipsum,' 'et,' and 'mittitur' should be in brackets. In l. 39, before 'signis' Pertz has in brackets 'per annos sexaginta.'
- p. 515, l. 8, *for* Tortan *read* Tortu (?). l. 31, *for* Aimmire *read* Ainmire. l. 35 *for* Loigse *read* Loiges.
- p. 517, l. 32, *for* Saltire *read* Salten. l. 40, *for* Óic *read* Óc.
- p. 528, l. 6, *for* Connactu *read* Connacta.
- p. 533, note 2, *read* Ascataides.
- p. 537, l. 2, *read* Mueccram. Note 9, l. 6, *for* nine *read* eleven.
- p. 541, note 8, *read* Harald.
- p. 551, l. 17, *for* confirm *read* bless; *after* fight *insert* it out.
- p. 563, l. 3, *for* he *read* they. l. 12, *for* to *read* into. l. 16, *for* fitness *read* rule (?)
- p. 564, l. 24, *for* hifadnaisi *read* hifiadnaisi.
- p. 565, l. 21, *for* crafts *read* craft.
- p. 569, l. 7, *for* leaders *read* readers.
- p. 572, l. 2, *for* 448 *read* 488.
- p. 578, col. 1, ll. 17, 18, *dele* (exagallias) 361. col. 2, l. 1, *for* 210 *read* 284.
- p. 592, col. 2, l. 14, *for* A. 3. 18, *read* H. 3. 18.
- p. 597, col. 1, *after* Assicus *insert* Astomin 350.
- p. 600, col. 1, l. 37, *for* 136 *read* 138.
- p. 609, col. 1, l. 39, *for* 322 *read* 332.

- p. 618, col. 1, penult. line, *for* 228 *read* 230.  
 p. 635, col. 2, l. 20, *for* seil *read* Seile.  
 p. 643, col. 2, penult. line, *for* cnabad, cnamad, *read* acnabad, acnamad  
 'customary portion,' and *transfer* to p. 639, and *add* comacnabad  
 'consuetudinem,' Sg. 143. a. 5 : do chomacnabud, Ml. 21<sup>a</sup> 11 : huan  
 chomacnubud nephindlachtu, Ml. 96<sup>a</sup> 8 : acnamacht, Corm. Tr. 16,  
 aicnabsath, H. 2, 16, col. 88.  
 p. 648, col. 1, l. 36, *for* measure *read* mark out, and *add* act. pret. sg. 3,  
 dororaind, 70, 17 : 236, 14. l. 45, *for* do-thlaigim *read* do-thluigim.  
 p. 650, col. 2, l. 8, *read* foremaid *for* foremai = *O. Ir.* forcamai (servat)  
 cf. for-ta-comai-som, Ml. 29<sup>a</sup> 3 ; fort-chomi, Sg. 176, b. 2.  
 p. 651, l. 3, *for* fo-semim *read* fo-esmim.  
 p. 652, col. 1, l. 9, *for* brooch *read* writing-style. l. 44, *for* íccata *read*  
 íccatar.  
 p. 654, col. 1, l. 12, mailltis *should perhaps be* muilltis, *as the infinitive is*  
 muilliud, Laws, III. 518.

*The following Corrigenda have been omitted supra pp. 670-672 :—*

- p. lv., l. 3, *for* nan oeb *read* na noeb.  
 p. xc, l. 10, *for* These *read* There. l. 34 *read* αΤΚΥΕ ΦΙΝΙΤΩΜ.  
 p. xci, l. 20, in margin, *read* Tírechán's. l. 31, *read* 'ab antiquis periti-  
 simis.'  
 p. xcii, l. 4, *read* dinus.  
 p. xcvi, l. 32, *for* brother *read* brothers.  
 p. civ, l. 30, *dele* golden.  
 p. cv, l. 33, *after* 'to' *insert* 'him at last, and this was shewn to him—  
 foes raiding on the people. So he put trust in the Lord to save.'  
 p. cvii, l. 42, *after* from *insert* the island to, and *before* they *insert* the  
 island whither.  
 p. cviii, l. 6, *after* school *insert* from that pestilence. l. 8, *for* were *read*  
 might be.  
 p. 29, l. 18, *for* saw *read* sees. l. 21, *for* is it that the hag is *read* ails the  
 hag. l. 25, *for* that *read* this.  
 p. 31, ll. 1, 33, *for* them *read* him.  
 p. 35, ll. 26, 27, *for* shewed (his) mast to land *read* pushed off.  
 p. 59, l. 18, *for* side of it *read* of its two halves.  
 p. 69, l. 17, *for* bequeathed *read* commended.  
 p. 71, l. 18, *for* shall take *read* taketh. ll. 19, 21, *for* measured *read*  
 marked out.  
 p. 79, l. 20, *after* flagstone *insert* (and there still is a hermitage on Patrick's  
 flagstone).  
 p. 80, l. 5, *for* friso *read* friss.  
 p. 93, ll. 9 and 12, *for* brooch *read* writing-style.  
 p. 103, l. 33, *for* the second girl *read* one of the two girls.  
 p. 111, l. 3, *for* grew stiff (?) *read* withered (*rosecsat*).  
 p. 127, l. 32, *transpose* 'at Tara' to l. 38, *after* 'Loegaire's.'  
 p. 133, l. 6, *for* laughed *read* laughs.

- p. 139, last line, *for* Rígbard *read* Rígbaird.  
 p. 141, l. 11, *for* Bron . . . *read* Brón preserves. last line, *for* leaves  
*read* left.  
 p. 168, l. 26, *for* Domach *read* Domnach.  
 p. 169, l. 8, *for* Findabur *read* Findabair.  
 p. 177, l. 3, *for* road *read* path.  
 p. 185, ll. 11, 12, *for* Tortain *read* Tortan. l. 11, *for* Tortan's *read*  
 Tortu's.  
 p. 191, l. 7, *for* make a bishop of *read* tonsure, and cancel note 1.  
 p. 207, ll. 27, 28, *read* 'To God's household therein shall come the candle  
 which shall be,' etc.  
 p. 222, l. 12, *for* atbass *read* abass.  
 p. 223, l. 9, *for* dry *read* stiff.  
 p. 229, l. 19, *for* told *read* tells.  
 p. 237, l. 13, *for* road *read* path. l. 18, *for* measured *read* marked out.  
 p. 241, l. 20, *for* the cause (?) *read* what ails (it). l. 29, *for* better to  
 bring *read* meeter to give.  
 p. 243, l. 1, *for* sent *read* sends.  
 p. 250, l. 9, *for* Domnach Naissi *read* Domnach n-Aissi.  
 p. 251, l. 8, *for* Sobairce *read* Sobairci. l. 10, *read* Domnach n-Aisse  
 (cf. p. 306, l. 4) and *dele* and Mag Itha.  
 p. 259 } l. 16, *for* still *read* at present.  
 p. 261 }  
 p. 272, note 4, *omit* 'but,' etc.

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The twenty-fourth line of p. 110 is thus quoted and glossed in the Brussels MS. 2324-40, fo. 18<sup>a</sup>: *ceangta fri srotha sirrda* .i. cingset nó snámat inaghaid sroth siublach (they went or they swim against running streams).

And the second line of p. 116 is thus quoted and glossed in the same MS., fol. 18<sup>b</sup>: *dath écc os ruibhne ród* .i. dath báis ar na buidhnibh do baoi ós na slighthibh (a hue of death on the troops that were on the roads), whence it would seem that *ruibhne* means 'crowds,' and is a contraction of *ro-bhuidhne* (great troops).

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Since p. cxxxi was printed off I have ascertained that the Cambridge Life of S. Patrick here mentioned is not the same as that ascribed by Colgan to Probus.

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# ENGLAND.

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- CALENDAR OF TREASURY PAPERS, preserved in Her Majesty's Public Record Office. *Edited by* JOSEPH REDINGTON, Esq. Vol. VI.—1720, &c.
- CALENDAR OF LETTERS AND PAPERS, FOREIGN AND DOMESTIC, OF THE REIGN OF HENRY VIII., preserved in Her Majesty's Public Record Office, the British Museum, &c. *Edited by* JAMES GAIRDNER, Esq. Vol. XI.—1536.

*In Progress.*

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- CALENDAR OF STATE PAPERS, COLONIAL SERIES, preserved in Her Majesty's Public Record Office, and elsewhere. *Edited by* W. NOEL SAINSBURY, Esq. Vol. VIII.—East Indies, 1630, &c.
- CALENDAR OF TREASURY PAPERS, preserved in Her Majesty's Public Record Office. *Edited by* JOSEPH REDINGTON, Esq. Vol. VII.
- CALENDAR OF STATE PAPERS, DOMESTIC SERIES, OF THE REIGN OF CHARLES I., preserved in Her Majesty's Public Record Office. *Edited by* WILLIAM DOUGLAS HAMILTON, Esq., F.S.A. Vol. XX.



# THE CHRONICLES AND MEMORIALS OF GREAT BRITAIN AND IRELAND DURING THE MIDDLE AGES.

[ROYAL 8vo. half-bound. Price 10s. each Volume or Part.]

On 25 July 1822, the House of Commons presented an address to the Crown, stating that the editions of the works of our ancient historians were inconvenient and defective; that many of their writings still remained in manuscript, and, in some cases, in a single copy only. They added, "that an uniform and convenient edition of the whole, published under His Majesty's royal sanction, would be an undertaking honourable to His Majesty's reign, and conducive to the advancement of historical and constitutional knowledge; that the House therefore humbly besought His Majesty, that He would be graciously pleased to give such directions as His Majesty, in His wisdom, might think fit, for the publication of a complete edition of the ancient historians of this realm, and assured His Majesty that whatever expense might be necessary for this purpose would be made good."

The Master of the Rolls, being very desirous that effect should be given to the resolution of the House of Commons, submitted to Her Majesty's Treasury in 1857 a plan for the publication of the ancient chronicles and memorials of the United Kingdom, and it was adopted accordingly. In selecting these works, it was considered right, in the first instance, to give preference to those of which the manuscripts were unique, or the materials of which would help to fill up blanks in English history for which no satisfactory and authentic information hitherto existed in any accessible form. One great object the Master of the Rolls had in view was to form a *corpus historicum* within reasonable limits, and which should be as complete as possible. In a subject of so vast a range, it was important that the historical student should be able to select such volumes as conformed with his own peculiar tastes and studies, and not be put to the expense of purchasing the whole collection; an inconvenience inseparable from any other plan than that which has been in this instance adopted.

Of the Chronicles and Memorials, the following volumes have been published. They embrace the period from the earliest time of British history down to the end of the reign of Henry VII.

1. **THE CHRONICLE OF ENGLAND**, by JOHN CAPGRAVE. Edited by the Rev. F. C. HINGESTON, M.A., of Exeter College, Oxford. 1858.

Capgrave was prior of Lynn, in Norfolk, and provincial of the order of the Friars Hermits of England shortly before the year 1484. His Chronicle extends from the creation of the world to the year 1417. As a record of the language spoken in Norfolk (being written in English), it is of considerable value.

2. **CHRONICON MONASTERII DE ABINGDON**. Vols. I. and II. Edited by the Rev. JOSEPH STEVENSON, M.A., of University College, Durham, and Vicar of Leighton Buzzard. 1858.

This Chronicle traces the history of the great Benedictine monastery of Abingdon in Berkshire, from its foundation by King Ina of Wessex, to the reign of Richard I., shortly after which period the present narrative was drawn up by an inmate of the establishment. The author had access to the title-deeds of the house; and incorporates into his history various charters of the Saxon kings, of great importance as illustrating not only the history of the locality but that of the kingdom. The work is printed for the first time.

3. **LIVES OF EDWARD THE CONFESSOR**. I.—*La Estoire de Saint Aedward le Rei* II.—*Vita Beati Edvardi Regis et Confessoris*. III.—*Vita Aeduardi Regis qui apud Westmonasterium requiescit*. Edited by HENRY RICHARDS LUARD, M.A., Fellow and Assistant Tutor of Trinity College, Cambridge. 1858.

The first is a poem in Norman French, containing 4,686 lines, addressed to Alianor, Queen of Henry III., probably written in 1246, on the restoration of the church of Westminster. Nothing is known of the author. The second is an anonymous poem, containing 536 lines, written between 1440 and 1460, by command of Henry VI., to whom it is dedicated. It does not throw any new light on the reign of Edward the Confessor, but is valuable as a specimen of the Latin poetry of the time. The third, also by an anonymous author, was apparently written for Queen Edith, between 1066 and 1074, during the pressure of the suffering brought on the Saxons by the Norman conquest. It notices many facts not found in other writers, and some which differ considerably from the usual accounts.

4. **MONUMENTA FRANCISCANA.** Vol. I.—Thomas de Eccleston de Adventu Fratrum Minorum in Angliam. Adæ de Marisco Epistolæ. Registrum Fratrum Minorum Londoniæ. Edited by J. S. BREWER, M.A., Professor of English Literature, King's College, London. Vol. II.—De Adventu Minorum; re-edited, with additions. Chronicle of the Grey Friars. The ancient English version of the Rule of St. Francis. Abbreviatio Statutorum, 1451, &c. Edited by RICHARD HOWLETT, Esq., of the Middle Temple, Barrister-at-Law. 1858, 1882.

The first volume contains original materials for the history of the settlement of the order of Saint Francis in England, the letters of Adam de Marisco, and other papers connected with the foundation and diffusion of this great body. It was the aim of the editor to collect whatever historical information could be found in this country, towards illustrating a period of the national history for which only scanty materials exist. None of these have been before printed. The second volume contains materials found, since the first volume was published, among the MSS. of Sir Charles Isham, and in various libraries.

5. **FASCICULI ZIZANIORUM MAGISTRI JOHANNIS WYCLIF CUM TRITICO.** Ascribed to THOMAS NETTER, of WALDEN, Provincial of the Carmelite Order in England, and Confessor to King Henry the Fifth. Edited by the Rev. W. W. SHIBLEY, M.A., Tutor and late Fellow of Wadham College, Oxford. 1858.

This work derives its principal value from being the only contemporaneous account of the rise of the Lollards. When written, the disputes of the schoolmen had been extended to the field of theology, and they appear both in the writings of Wycliff and in those of his adversaries. Wycliff's little bundles of tares are not less metaphysical than theological, and the conflict between Nominalists and Realists rages side by side with the conflict between the different interpreters of Scripture. The work gives a good idea of the controversies at the end of the 14th and the beginning of the 15th centuries.

6. **THE BUIK OF THE CRONICLIS OF SCOTLAND; OR, A METRICAL VERSION OF THE HISTORY OF HECTOR BOECE;** by WILLIAM STEWART. Vols. I., II., and III. Edited by W. B. TURNBULL, Esq., of Lincoln's Inn, Barrister-at-Law, 1858.

This is a metrical translation of a Latin Prose Chronicle, written in the first half of the 16th century. The narrative begins with the earliest legends and ends with the death of James I. of Scotland, and the "evil ending of the traitors that slew him." Strict accuracy of statement is not to be looked for; but the stories of the colonization of Spain, Ireland, and Scotland are interesting if not true; and the chronicle reflects the manners, sentiments, and character of the age in which it was composed. The peculiarities of the Scottish dialect are well illustrated in this version, and the student of language will find ample materials for comparison with the English dialects of the same period, and with modern lowland Scotch.

7. **JOHANNIS CAPGRAVE LIBER DE ILLUSTRIBUS HENRICIS.** Edited by the Rev. F. C. HINGESTON, M.A., of Exeter College, Oxford. 1858.

This work is dedicated to Henry VI. of England, who appears to have been, in the author's estimation, the greatest of all the Henries. It is divided into three parts, each having a separate dedication. The first part relates only to the history of the Empire, from the election of Henry I. the Fowler, to the end of the reign of the Emperor Henry VI. The second part is devoted to English history, from the accession of Henry I. in 1100, to 1444, which was the twenty-fourth year of the reign of Henry VI. The third part contains the lives of illustrious men who have borne the name of Henry in various parts of the world. Capgrave was born in 1393, in the reign of Richard II., and lived during the Wars of the Roses, for which period his work is of some value.

8. **HISTORIA MONASTERII S. AUGUSTINI CANTUARIENSIS,** by THOMAS OF ELMHAM, formerly Monk and Treasurer of that Foundation. Edited by CHARLES HARDWICK, M.A., Fellow of St. Catharine's Hall, and Christian Advocate in the University of Cambridge. 1858.

This history extends from the arrival of St. Augustine in Kent until 1191. Prefixed is a chronology as far as 1418, which shows in outline what was to have been the character of the work when completed. The only copy known is in the possession of Trinity Hall, Cambridge. The author was connected with Norfolk, and most probably with Elmham, whence he derived his name.

9. **EULOGIUM (HISTORIARUM SIVE TEMPORIS):** Chronicon ab Orbe condito usque ad Annum Domini 1366; a Monacho quodam Malmesbiriensi exaratum. Vols. I., II., and III. Edited by F. S. HAYDON, Esq., B.A. 1858-1863.

This is a Latin Chronicle extending from the Creation to the latter part of the reign of Edward III., and written by a monk of the Abbey of Malmesbury, in Wiltshire, about the year 1367. A continuation, carrying the history of England down to the year 1413, was added in the former half of the fifteenth century by an author whose name is not known. The original Chronicle is divided into five books, and contains a history of the world generally, but more especially of England to the year 1366. The continuation extends the history down to the coronation of Henry V. The Eulogium itself is chiefly valuable as containing a history, by a contemporary, of the period between 1356 and 1366. The notices of events appear to have been written very soon after their occurrence. Among other interesting matter, the Chronicle contains a diary of the Poitiers campaign, evidently furnished by some person who accompanied the army of the Black Prince. The continuation of the Chronicle is also the work of a contemporary, and gives a very interesting account of the reigns of Richard II. and Henry IV. It is believed to be the earliest authority for the statement that the latter monarch died in the Jerusalem Chamber at Westminster.

10. *MEMORIALS OF HENRY THE SEVENTH: Bernardi Andreæ Tholosatis Vita Regis Henrici Septimi; necnon alia quædam ad eundem Regem spectantia. Edited by JAMES GAIRDNER, Esq. 1858.*

The contents of this volume are—(1) a life of Henry VII., by his poet laureate and historiographer, Bernard André, of Toulouse, with some compositions in verse, of which he is supposed to have been the author; (2) the journals of Roger Machado during certain embassies on which he was sent by Henry VII. to Spain and Brittany, the first of which had reference to the marriage of the King's son, Arthur, with Catharine of Arragon; (3) two curious reports by envoys sent to Spain in 1505 touching the succession to the Crown of Castile, and a project of marriage between Henry VII. and the Queen of Naples; and (4) an account of Philip of Castile's reception in England in 1506. Other documents of interest are given in an appendix.

11. *MEMORIALS OF HENRY THE FIFTH. I.—Vita Henrici Quinti, Roberto Redmanno auctore. II.—Versus Rhythmici in laudem Regis Henrici Quinti. III.—Elmhami Liber Metricus de Henrico V. Edited by CHARLES A. COLE, Esq. 1858.*

This volume contains three treatises which more or less illustrate the history of the reign of Henry V., viz.: A life by Robert Redman; a Metrical Chronicle by Thomas Elmham, prior of Lenton, a contemporary author; Versus Rhythmici, written apparently by a monk of Westminster Abbey, who was also a contemporary of Henry V. These works are printed for the first time.

12. *MUNIMENTA GILDHALLÆ LONDONIENSIS; Liber Albus, Liber Custumarum, et Liber Horn, in archivis Gildhallæ asservati. Vol. I., Liber Albus. Vol. II. (in Two Parts), Liber Custumarum. Vol. III., Translation of the Anglo-Norman Passages in Liber Albus, Glossaries, Appendices, and Index. Edited by HENRY THOMAS RILEY, Esq., M.A., Barrister-at-Law. 1859-1862.*

The manuscript of the *Liber Albus*, compiled by John Carpenter, Common Clerk of the City of London in the year 1419, a large folio volume, is preserved in the Record Room of the City of London. It gives an account of the laws, regulations, and institutions of that City in the 12th, 13th, 14th, and early part of the 15th centuries. The *Liber Custumarum* was compiled probably by various hands in the early part of the 14th century during the reign of Edward II. The manuscript, a folio volume, is also preserved in the Record Room of the City of London, though some portion in its original state, borrowed from the City in the reign of Queen Elizabeth and never returned, forms part of the Cottonian MS. Claudius D. II. in the British Museum. It also gives an account of the laws, regulations, and institutions of the City of London in the 12th, 13th, and early part of the 14th centuries.

13. *CHRONICA JOHANNIS DE OXENEDES. Edited by Sir HENRY ELLIS, K.H. 1859.*

Although this Chronicle tells of the arrival of Hengist and Horsa in England in 449, yet it substantially begins with the reign of King Alfred, and comes down to 1292, where it ends abruptly. The history is particularly valuable for notices of events in the eastern portions of the Kingdom, not to be elsewhere obtained. Some curious facts are mentioned relative to the floods in that part of England, which are confirmed in the Friesland Chronicle of Anthony Heinrich, pastor of the Island of Mohr.

14. *A COLLECTION OF POLITICAL POEMS AND SONGS RELATING TO ENGLISH HISTORY, FROM THE ACCESSION OF EDWARD III. TO THE REIGN OF HENRY VIII. Vols. I. and II. Edited by THOMAS WRIGHT, Esq., M.A. 1859-1861.*

These Poems are perhaps the most interesting of all the historical writings of the period, though they cannot be relied on for accuracy of statement. They are various in character; some are upon religious subjects, some may be called satires, and some give no more than a court scandal; but as a whole they present a very fair picture of society, and of the relations of the different classes to one another. The period comprised is in itself interesting, and brings us through the decline of the feudal system, to the beginning of our modern history. The songs in old English are of considerable value to the philologist.

15. *The "OPUS TERTIUM," "OPUS MINUS," &c., of ROGER BACON. Edited by J. S. BREWER, M.A., Professor of English Literature, King's College, London. 1859.*

This is the celebrated treatise—never before printed—so frequently referred to by the great philosopher in his works. It contains the fullest details we possess of the life and labours of Roger Bacon; also a fragment by the same author, supposed to be unique, the "*Compendium Studii Theologie*."

16. *BARTHOLOMÆI DE COTTON, MONACHI NORWICENSIS, HISTORIA ANGLICANA; 449-1298: necnon ejusdem Liber de Archiepiscopis et Episcopis Angliæ. Edited by HENRY RICHARDS LUARD, M.A., Fellow and Assistant Tutor of Trinity College, Cambridge. 1859.*

The author, a monk of Norwich, has here given us a Chronicle of England from the arrival of the Saxons in 449 to the year 1298, in or about which year it appears that he died. The latter portion of this history (the whole of the reign of Edward I. more especially) is of great value, as the writer was contemporary with the events which he records. An Appendix contains several illustrative documents connected with the previous narrative.

17. *BRUT Y TYWYSGOGION; or, The Chronicle of the Princes of Wales. Edited by the Rev. JOHN WILLIAMS AB ITHEL, M.A. 1860.*

This work, also known as "The Chronicle of the Princes of Wales," has been attributed to Caradoc of Llancarvan, who flourished about the middle of the twelfth century. It is written in the ancient Welsh language, begins with the abdication and death of Cædwallan at Rome, in the year 681, and continues the history down to the subjugation of Wales by Edward I., about the year 1282.

18. **A COLLECTION OF ROYAL AND HISTORICAL LETTERS DURING THE REIGN OF HENRY IV. 1399-1404.** *Edited by the Rev. F. C. HINGESTON, M.A., of Exeter College, Oxford. 1860.*

This volume, like all the others in the series containing a miscellaneous selection of letters, is valuable on account of the light it throws upon biographical history, and the familiar view it presents of characters, manners, and events. The period requires much elucidation; to which it will materially contribute.

19. **THE REPRESSOR OF OVER MUCH BLAMING OF THE CLERGY.** By REGINALD PECOCK, sometime Bishop of Chichester. Vols. I. and II. *Edited by* CHURCHILL BABINGTON, B.D., Fellow of St. John's College, Cambridge. 1860.

The "Repressor" may be considered the earliest piece of good theological disquisition of which our English prose literature can boast. The author was born about the end of the fourteenth century, consecrated Bishop of St. Asaph in the year 1444, and translated to the see of Chichester in 1460. While Bishop of St. Asaph, he zealously defended his brother prelates from the attacks of those who censured the bishops for their neglect of duty. He maintained that it was no part of a bishop's functions to appear in the pulpit, and that his time might be more profitably spent, and his dignity better maintained, in the performance of works of a higher character. Among those who thought differently were the Lollards, and against their general doctrines the "Repressor" is directed. Pecock took up a position midway between that of the Roman Church and that of the modern Anglican Church; but his work is interesting chiefly because it gives a full account of the views of the Lollards and of the arguments by which they were supported, and because it assists us to ascertain the state of feeling which ultimately led to the Reformation. Apart from religious matters, the light thrown upon contemporaneous history is very small, but the "Repressor" has great value for the philologist, as it tells us what were the characteristics of the language in use among the cultivated Englishmen of the fifteenth century. Pecock, though an opponent of the Lollards, showed a certain spirit of toleration, for which he received, towards the end of his life, the usual medieval reward—persecution.

20. **ANNALES CAMBRIZÆ.** *Edited by the Rev. JOHN WILLIAMS AB ITHEL, M.A. 1860.*

These annals, which are in Latin, commence in 447, and come down to 1288. The earlier portion appears to be taken from an Irish Chronicle used by Tigernach, and by the compiler of the Annals of Ulster. During its first century it contains scarcely anything relating to Britain, the earliest direct concurrence with English history is relative to the mission of Augustine. Its notices throughout, though brief, are valuable. The annals were probably written at St. David's, by Blegowryd, Archdeacon of Llandaff, the most learned man in his day in all Cymru.

21. **THE WORKS OF GIRALDUS CAMBRENSIS.** Vols. I., II., III., and IV. *Edited by J. S. BREWER, M.A., Professor of English Literature, King's College, London.* Vols. V., VI., and VII. *Edited by the Rev. JAMES F. DIMOCK, M.A., Rector of Barnburgh, Yorkshire. 1861-1877.*

These volumes contain the historical works of Gerald du Barry, who lived in the reigns of Henry II., Richard I., and John, and attempted to re-establish the independence of Wales by restoring the see of St. David's to its ancient primacy. His works are of a very miscellaneous nature, both in prose and verse, and are remarkable chiefly for the racy and original anecdotes which they contain relating to contemporaries. He is the only Welsh writer of any importance who has contributed so much to the mediæval literature of this country, or assumed, in consequence of his nationality, so free and independent a tone. His frequent travels in Italy, in France, in Ireland, and in Wales, gave him opportunities for observation which did not generally fall to the lot of mediæval writers in the twelfth and thirteenth centuries, and of these observations Giraldus has made due use. Only extracts from these treatises have been printed before and almost all of them are taken from unique manuscripts.

The *Topographia Hibernica* (in Vol. V.) is the result of Giraldus' two visits to Ireland. The first in 1185, the second in 1185-6, when he accompanied Prince John into that country. Curious as this treatise is, Mr. Dimock is of opinion that it ought not to be accepted as sober truthful history, for Giraldus himself states that truth was not his main object, and that he compiled the work for the purpose of sounding the praises of Henry the Second. Elsewhere, however, he declares that he had stated nothing in the *Topographia* of the truth of which he was not well assured, either by his own eyesight or by the testimony, with all diligence elicited, of the most trustworthy and authentic men in the country; that though he did not put just the same full faith in their reports as in what he had himself seen, yet, as they only related what they had themselves seen, he could not but believe such credible witnesses. A very interesting portion of this treatise is devoted to the animals of Ireland. It shows that he was a very accurate and acute observer, and his descriptions are given in a way that a scientific naturalist of the present day could hardly improve upon. The *Expugnatio Hibernica* was written about 1188 and may be regarded rather as a great epic than a sober relation of acts occurring in his own days. No one can peruse it without coming to the conclusion that it is rather a poetical fiction than a prosaic truthful history. Vol. VI. contains the *Itinerarium Kambriæ et Descriptio Kambriæ*; and Vol. VII., the lives of St. Be Wigfus and St. Hugh.

22. **LETTERS AND PAPERS ILLUSTRATIVE OF THE WARS OF THE ENGLISH IN FRANCE DURING THE REIGN OF HENRY THE SIXTH, KING OF ENGLAND.** Vol. I., and Vol. II. (in Two Parts). *Edited by the Rev. JOSEPH STEVENSON, M.A., of University College, Durham, and Vicar of Leighton Buzzard. 1861-1864.*

These letters and papers are derived chiefly from originals or contemporary copies extant in the Bibliothèque Impériale, and the Dépôt des Archives, in Paris. They illustrate the policy adopted by John Duke of Bedford and his successors during their government of Normandy, and other provinces of France acquired by Henry V. Here may be traced, step by step, the gradual declension of the English power, until we are prepared for its final overthrow.

23. **THE ANGLO-SAXON CHRONICLE, ACCORDING TO THE SEVERAL ORIGINAL AUTHORITIES.** Vol. I., Original Texts. Vol II., Translation. *Edited and translated*

by **BENJAMIN THORPE, Esq.**, Member of the Royal Academy of Sciences at Munich, and of the Society of Netherlandish Literature at Leyden. 1861.

This chronicle, extending from the earliest history of Britain to 1154, is justly the boast of England; no other nation can produce any history, written in its own vernacular, at all approaching it, in antiquity, truthfulness, or extent, the historical books of the Bible alone excepted. There are at present six independent manuscripts of the Saxon Chronicle, ending in different years, and written in different parts of the country. In this edition, the text of each manuscript is printed in columns on the same page, so that the student may see at a glance the various changes which occur in orthography, whether arising from locality or age.

24. **LETTERS AND PAPERS ILLUSTRATIVE OF THE REIGNS OF RICHARD III. AND HENRY VII.** Vols. I. and II. *Edited by* **JAMES GAIRDNER, Esq.** 1861-1863.

The papers are derived from the MSS. in Public Record Office, the British Museum, and other repositories. The period to which they refer is unusually destitute of chronicles and other sources of historical information, so that the light obtained from them is of special importance. The principal contents of the volumes are some diplomatic Papers of Richard III.; correspondence between Henry VII. and Ferdinand and Isabella of Spain; documents relating to Edmund de la Pole, Earl of Suffolk; and a portion of the correspondence of James IV. of Scotland.

25. **LETTERS OF BISHOP GROSSETESTE**, illustrative of the Social Condition of his Time. *Edited by* **HENRY RICHARDS LUARD, M.A.**, Fellow and Assistant Tutor of Trinity College, Cambridge. 1861.

The Letters of Robert Grosseteste (131 in number) are here collected from various sources, and a large portion of them is printed for the first time. They range in date from about 1210 to 1253, and relate to various matters connected not only with the political history of England during the reign of Henry III. but with its ecclesiastical condition. They refer especially to the diocese of Lincoln, of which Grosseteste was bishop.

26. **DESCRIPTIVE CATALOGUE OF MANUSCRIPTS RELATING TO THE HISTORY OF GREAT BRITAIN AND IRELAND.** Vol. I. (in Two Parts); *Anterior to the Norman Invasion.* Vol. II.; 1066-1200. Vol. III.; 1200-1327. *By* **SIR THOMAS DUFFUS HARDY, D.C.L.**, Deputy Keeper of the Public Records. 1862-1871.

The object of this work is to publish notices of all known sources of British history, both printed and unprinted, in one continued sequence. The materials, when historical (as distinguished from biographical), are arranged under the year in which the latest event is recorded in the chronicle or history, and not under the period in which its author, real or supposed, flourished. Biographies are enumerated under the year in which the person commemorated died, and not under the year in which the life was written. This arrangement has two advantages; the materials for any given period may be seen at a glance; and if the reader knows the time when an author wrote, and the number of years that had elapsed between the date of the events and the time the writer flourished, he will generally be enabled to form a fair estimate of the comparative value of the narrative itself. A brief analysis of each work has been added when deserving it, in which original portions are distinguished from mere compilations. If possible, the sources are indicated from which compilations have been derived. A biographical sketch of the author of each piece has been added, and a brief notice of such British authors as have written on historical subjects.

27. **ROYAL AND OTHER HISTORICAL LETTERS ILLUSTRATIVE OF THE REIGN OF HENRY III.** Vol. I., 1216-1235. Vol. II., 1236-1272. *Selected and edited by* the **Rev. W. W. SHIRLEY, D.D.**, Regius Professor in Ecclesiastical History, and Canon of Christ Church, Oxford. 1862-1866.

The letters contained in these volumes are derived chiefly from the ancient correspondence formerly in the Tower of London, and now in the Public Record Office. They illustrate the political history of England during the growth of its liberties, and throw considerable light upon the personal history of Simon de Montfort. The affairs of France form the subject of many of them, especially in regard to the province of Gascony. The entire collection consists of nearly 700 documents, the greater portion of which is printed for the first time.

28. **CHRONICA MONASTERII S. ALBANI.**—1. **THOMÆ WALSINGHAM HISTORIA ANGLICANA**; Vol. I., 1272-1381; Vol. II., 1381-1422. 2. **WILLELMI RISHANGER CHRONICA ET ANNALES**, 1259-1307. 3. **JOHANNIS DE TROKELowe ET HENRICI DE BLANFORDe CHRONICA ET ANNALES**, 1259-1296; 1307-1324; 1392-1406. 4. **GESTA ABBATUM MONASTERII S. ALBANI**, a **THOMÆ WALSINGHAM**, **REGNANTE RICARDO SECUNDO, EJUSDEM ECCLESIE PRECENTORE**, **COMPILATA**; Vol. I., 793-1290; Vol. II., 1290-1349; Vol. III., 1349-1411. 5. **JOHANNIS AMUNDESHAM, MONACHI MONASTERII S. ALBANI, UT VIDETUR, ANNALES**; Vols. I. and II. 6. **REGISTRA QUORUNDAM ABBATUM MONASTERII S. ALBANI, QUI SÆCULO XV<sup>mo</sup> FLORUERE**; Vol. I., **REGISTRUM ABBATIS JOHANNIS WHETHAMSTEDE, ABBATIS MONASTERII SANCTI ALBANI, ITERUM SUSCEPTÆ**; **ROBERTO BLAKENEY, CAPELLANO, QUONDAM ADESCRIPTUM**; Vol. II., **REGISTRA JOHANNIS WHETHAMSTEDE, WILLELMI ALBON, ET WILLELMI WALINGFORDE, ABBATUM MONASTERII SANCTI ALBANI, CUM APPENDICE, CONTINENTE QUASDAM EPISTOLAS, A JOHANNES WHETHAMSTEDE CONSCRIPTAS**. 7. **YPODIGMA NEUSTRIÆ A THOMÆ WALSINGHAM, QUONDAM MONACHO MONASTERII S. ALBANI, CONSCRIPTUM**. *Edited by* **HENRY THOMAS RILEY, Esq., M.A.**, Cambridge and Oxford; and of the Inner Temple, Barrister-at-Law. 1863-1876.

In the first two volumes is a History of England, from the death of Henry III. to the death of Henry V., by Thomas Walsingham, Procentor of St. Albans, from MS. VII. in the Arundel Collection in the College of Arms, London, a manuscript of the fifteenth century, collated with MS. 13 E. IX. in the King's Library in the British Museum, and MS. VII. in the Parker Collection of Manuscripts at Corpus Christi College, Cambridge.

In the 3rd volume is a Chronicle of English History, attributed to William Rishanger, who lived in the reign of Edward I., from the Cotton MS. Faustina B. IX. in the British Museum, collated with MS. 14 C. VII. (fols. 219-231) in the King's Library, British Museum, and the Cotton MS. Claudius E. III. fols. 306-331: an account of transactions attending the award of the kingdom of Scotland to John Balliol, 1291-1292, from MS. Cotton. Claudius D. VI., also attributed to William Rishanger, but on no sufficient ground: a short Chronicle of English History, 1292 to 1300, by an unknown hand, from MS. Cotton. Claudius D. VI.: a short Chronicle Willelmi Rishanger Gesta Edwardi Primi, Regis Angliæ, from MS. 14 C. I. in the Royal Library, and MS. Cotton Claudius D. VI., with *Annales Regum Angliæ*, probably by the same hand: and fragments of three Chronicles of English History, 1285 to 1307.

In the 4th volume is a Chronicle of English History, 1259 to 1296, from MS. Cotton. Claudius D. VI.: *Annals of Edward II.*, 1307 to 1323, by John de Trokelowe, a monk of St. Albans, and a continuation of Trokelowe's *Annals*, 1323, 1324, by Henry de Blansforde, both from MS. Cotton. Claudius D. VI.: a full Chronicle of English History, 1392 to 1406, from MS. VII. in the Library of Corpus Christi College, Cambridge; and an account of the Benefactors of St. Albans, written in the early part of the 15th century from MS. VI. in the same Library.

The 5th, 6th, and 7th volumes contain a history of the Abbots of St. Albans, 793 to 1411, mainly compiled by Thomas Walsingham, from MS. Cotton. Claudius E. IV., in the British Museum: with a Continuation, from the closing pages of Parker MS. VII., in the Library of Corpus Christi College, Cambridge.

The 8th and 9th volumes, in continuation of the *Annals*, contain a Chronicle, probably by John Amundesham, a monk of St. Albans.

The 10th and 11th volumes relate especially to the acts and proceedings of Abbots Whethamstede, Albon, and Wallingford, and may be considered as a memorial of the chief historical and domestic events during those periods.

The 12th volume contains a compendious History of England to the reign of Henry V., and of Normandy in early times, also by Thomas Walsingham, and dedicated to Henry V. The compiler has often substituted other authorities in place of those consulted in the preparation of his larger work.

29. *CHRONICON ABBATIE EVESHAMENSIS, AUCTORIBUS DOMINICO PRIORE EVESHAMIE ET THOMA DE MARLEBERGE ABBATE, A FUNDATIONE AD ANNUM 1213, UNA CUM CONTINUATIONE AD ANNUM 1418.* Edited by the Rev. W. D. MACRAY, Bodleian Library, Oxford. 1863.

The Chronicle of Evesham illustrates the history of that important monastery from its foundation by Egwin, about 690, to the year 1418. Its chief feature is an autobiography, which makes us acquainted with the inner daily life of a great abbey, such as but rarely has been recorded. Interspersed are many notices of general, personal, and local history which will be read with much interest. This work exists in a single MS., and is for the first time printed.

30. *RICARDI DE CIRENCESTRIA SPECULUM HISTORIALE DE GESTIS REGUM ANGLIÆ.* Vol. I., 447-871. Vol. II., 872-1066. Edited by JOHN E. B. MAYOR, M.A., Fellow of St. John's College, Cambridge. 1863-1869.

The compiler, Richard of Cirencester, was a monk of Westminster, 1355-1400. In 1391 he obtained a licence to make a pilgrimage to Rome. His history, in four books, extends from 447 to 1066. He announces his intention of continuing it, but there is no evidence that he completed any more. This chronicle gives many charters in favour of Westminster Abbey, and a very full account of the lives and miracles of the saints, especially of Edward the Confessor, whose reign occupies the fourth book. A treatise on the Coronation, by William of Sudbury, a monk of Westminster fills book iii. c. 3. It was on this author that C. J. Bertram fathered his forgery, *De Situ Britanniæ* in 1747.

31. *YEAR BOOKS OF THE REIGN OF EDWARD THE FIRST.* Years 20-21, 21-22, 30-31, 32-33, and 33-35 Edw. I.; and 11-12 Edw. III. Edited and translated by ALFRED JOHN HORWOOD, Esq., of the Middle Temple Barrister-at-Law. Years 12-13, 13-14 Edward III. Edited and translated by LUKE OWEN PIKE, Esq., M.A., of Lincoln's Inn, Barrister-at-Law. 1863-1886.

The volumes known as the "Year Books" contain reports in Norman-French of Cases argued and decided in the Courts of Common Law. They may be considered to a great extent as the "lex non scripta" of England, held in the highest veneration by the ancient sages of the law, and received by them as the repositories of the first recorded judgments and dicta of the great legal luminaries of past ages. They are also worthy of attention on account of the historical information and the notices of public and private persons which they contain, as well as the light which they throw on ancient manners and customs.

32. *NARRATIVES OF THE EXPULSION OF THE ENGLISH FROM NORMANDY 1449-1450.* —Robertus Blondelli de Reductione Normanniæ: Le Recouvrement de Normandie, par Berry, Hérault du Roy: Conférences between the Ambassadors of France and England. Edited, from MSS. in the Imperial Library at Paris, by the Rev. JOSEPH STEVENSON, M.A., of University College, Durham. 1863.

This volume contains the narrative of an eye-witness who details with considerable power and minuteness the circumstances which attended the final expulsion of the English from Normandy in 1450. Commencing with the infringement of the truce by the capture of Fougères, and ending with the battle of Formigny and the embarkation of the Duke of Somerset. The period embraced is less than two years.

33. *HISTORIA ET CARTULARIUM MONASTERII S. PETRI GLOUCESTRIÆ*. Vols. I., II., and III. *Edited by* W. H. HART, Esq., F.S.A., Membre correspondant de la Société des Antiquaires de Normandie. 1863-1867.

This work consists of two parts, the History and the Cartulary of the Monastery of St. Peter, Gloucester. The history furnishes an account of the monastery from its foundation, in the year 681, to the early part of the reign of Richard II., together with a calendar of donations and benefactions. It treats principally of the affairs of the monastery, but occasionally matters of general history are introduced. Its authorship has generally been assigned to Walter Froucester the twentieth abbot, but without any foundation.

34. *ALEXANDRI NECKAM DE NATURIS RERUM LIBRI DUO*; with *NECKAM'S POEM, DE LAUDIBUS DIVINÆ SAPIENTIÆ*. *Edited by* THOMAS WRIGHT, Esq., M.A. 1863.

Neckam was a man who devoted himself to science, such as it was in the twelfth century. In the "De Naturis Rerum" are to be found what may be called the rudiments of many sciences mixed up with much error and ignorance. Neckam was not thought infallible, even by his contemporaries; for Roger Bacon remarks of him, "This Alexander in many things wrote what was true and useful; but he neither can nor ought by just title to be reckoned among authorities." Neckam, however, had sufficient independence of thought to differ from some of the schoolmen who in his time considered themselves the only judges of literature. He had his own views in morals, and in giving us a glimpse of them, as well as of his other opinions, he throws much light upon the manners, customs, and general tone of thought prevalent in the twelfth century. The poem entitled "De Laudibus Divinæ Sapientiæ" appears to be a metrical paraphrase or abridgment of the "De Naturis Rerum." It is written in the elegiac metre, and though there are many lines which violate classical rules, it is, as a whole, above the ordinary standard of mediæval Latin.

35. *LEECHDOMS, WORTCUNNING, AND STARCRAFT OF EARLY ENGLAND*; being a Collection of Documents illustrating the History of Science in this Country before the Norman Conquest. Vols. I., II., and III. *Collected and edited by* the Rev. T. OSWALD COCKAYNE, M.A., of St. John's College, Cambridge, 1864-1866.

This work illustrates not only the history of science, but the history of superstition. In addition to the information bearing directly upon the medical skill and medical faith of the times, there are many passages which incidentally throw light upon the general mode of life and ordinary diet. The volumes are interesting not only in their scientific, but also in their social aspect. The manuscripts from which they have been printed are valuable to the Anglo-Saxon scholar for the illustrations they afford of Anglo-Saxon orthography.

36. *ANNALES MONASTICI*. Vol. I.:—*Annales de Margan, 1066-1232*; *Annales de Theokesberia, 1066-1263*; *Annales de Burton, 1004-1263*. Vol. II.:—*Annales Monasterii de Wintonia, 519-1277*; *Annales Monasterii de Waverleia, 1-1291*. Vol. III.:—*Annales Prioratus de Dunstaplia, 1-1297*. *Annales Monasterii de Bermundeseia, 1042-1432*. Vol. IV.:—*Annales Monasterii de Oseneia, 1016-1347*; *Chronicon vulgo dictum Chronicon Thomæ Wykes, 1066-1289*; *Annales Prioratus de Wigornia, 1-1377*. Vol. V.:—*Index and Glossary*. *Edited by* HENRY RICHARDS LUARD, M.A., Fellow and Assistant Tutor of Trinity College, and Registry of the University, Cambridge. 1864-1869.

The present collection of Monastic Annals embraces all the more important chronicles compiled in religious houses in England during the thirteenth century. These distinct works are ten in number. The extreme period which they embrace ranges from the year 1 to 1432, although they refer more especially to the reigns of John, Henry III., and Edward I. Some of these narratives have already appeared in print, but others are printed for the first time.

37. *MAGNA VITA S. HUGONIS EPISCOPI LINCOLNIENSIS*. From MSS. in the Bodleian Library, Oxford, and the Imperial Library, Paris. *Edited by* the Rev. JAMES F. DIMOCK, M.A., Rector of Barnburgh, Yorkshire. 1864.

This work contains a number of very curious and interesting incidents, and being the work of a contemporary, is very valuable, not only as a truthful biography of a celebrated ecclesiastic, but as the work of a man, who, from personal knowledge, gives notices of passing events, as well as of individuals who were then taking active part in public affairs. The author, in all probability, was Adam Abbot of Evesham. He was domestic chaplain and private confessor of Bishop Hugh, and in these capacities was admitted to the closest intimacy. Bishop Hugh was Prior of Witham for 11 years before he became Bishop of Lincoln. His consecration took place on the 21st September 1186; he died on the 16th of November 1200; and was canonized in 1220.

38. *CHRONICLES AND MEMORIALS OF THE REIGN OF RICHARD THE FIRST*. Vol. I.:—*ITINERARIUM PEREGRINORUM ET GESTA REGIS RICARDI*. Vol. II.:—*EPISTOLÆ CANTUARIENSIS*; the Letters of the Prior and Convent of Christ Church, Canterbury; 1187 to 1199. *Edited by* WILLIAM STUBBS, M.A., Vicar of Navestock, Essex, and Lambeth Librarian. 1864-1865.

The authorship of the Chronicle in Vol. I., hitherto ascribed to Geoffrey Vinesauf, is now more correctly ascribed to Richard, Canon of the Holy Trinity of London. The narrative extends from 1187 to 1199; but its chief interest consists in the minute and authentic narrative which it furnishes of the exploits of Richard I., from his departure from England in December 1189 to his

death in 1199. The author states in his prologue that he was an eye-witness of much that he records; and various incidental circumstances which occur in the course of the narrative confirm this assertion.

The letters in Vol. II., written between 1187 and 1199, are of value as furnishing authentic materials for the history of the ecclesiastical condition of England during the reign of Richard I. They had their origin in a dispute which arose from the attempts of Baldwin and Hubert, archbishops of Canterbury, to found a college of secular canons, a project which gave great umbrage to the monks of Canterbury, who saw in it a design to supplant them in their function of metropolitan chapter. These letters are printed, for the first time, from a MS. belonging to the archiepiscopal library at Lambeth.

39. **RECUEIL DES CHRONIQUES ET ANCIENNES HISTOIRES DE LA GRANT BRETAGNE A PRESENT NOMME ENGLETERRE**, par JEHAN DE WAURIN. Vol. I. Albina to 688. Vol. II., 1399-1422. Vol. III., 1422-1431. Edited by Sir WILLIAM HARDY, F.S.A. 1864-1879. Vol. IV. 1431-1443. Edited by Sir WILLIAM HARDY, F.S.A., and EDWARD L. C. P. HARDY, Esq., F.S.A. 1884.

40. **A COLLECTION OF THE CHRONICLES AND ANCIENT HISTORIES OF GREAT BRITAIN, NOW CALLED ENGLAND**, by JOHN DE WAURIN. Albina to 688. (Translation of the preceding Vols. I. and II.) Edited and translated by Sir WILLIAM HARDY, F.S.A., and EDWARD L. C. P. HARDY, Esq., F.S.A. 1864-1887.

This curious chronicle extends from the fabulous period of history down to the return of Edward IV. to England in the year 1471 after the second deposition of Henry VI. The manuscript from which the text of the work is taken is preserved in the Imperial Library at Paris, and is believed to be the only complete and nearly contemporary copy in existence. The work, as originally bound, was comprised in six volumes, since rebound in morocco in 12 volumes, folio maximo, vellum, and is illustrated with exquisite miniatures, vignettes, and initial letters. It was written towards the end of the fifteenth century, having been expressly executed for Louis de Bruges, Seigneur de la Gruthuyse and Earl of Winchester, from whose cabinet it passed into the library of Louis XII. at Blois.

41. **POLYCHRONICON RANULPHI HIGDEN**, with Trevisa's Translation. Vols. I. and II. Edited by CHURCHILL BABINGTON, B.D., Senior Fellow of St. John's College, Cambridge. Vols. III., IV., V., VI., VII., VIII., and IX. Edited by the Rev. JOSEPH RAWSON LUMBY, D.D., Norrisian Professor of Divinity, Vicar of St. Edward's, Fellow of St. Catharine's College, and late Fellow of Magdalene College, Cambridge. 1865-1886.

This is one of the many mediæval chronicles which assume the character of a history of the world. It begins with the creation, and is brought down to the author's own time, the reign of Edward III. Prefixed to the historical portion, is a chapter devoted to geography, in which is given a description of every known land. To say that the Polychronicon was written in the fourteenth century is to say that it is not free from inaccuracies. It has, however, a value apart from its intrinsic merits. It enables us to form a very fair estimate of the knowledge of history and geography which well-informed readers of the fourteenth and fifteenth centuries possessed, for it was then the standard work on general history.

The two English translations, which are printed with the original Latin, afford interesting illustrations of the gradual change of our language, for one was made in the fourteenth century, the other in the fifteenth. The differences between Trevisa's version and that of the unknown writer are often considerable.

42. **LE LIVRE DE REIS DE BRITTANIE E LE LIVRE DE REIS DE ENGLETERE**. Edited by JOHN GLOVER, M.A., Vicar of Brading, Isle of Wight, formerly Librarian of Trinity College, Cambridge. 1865.

These two treatises, though they cannot rank as independent narratives, are nevertheless valuable as careful abstracts of previous historians, especially "Le Livre de Reis de Engleterre." Some various readings are given which are interesting to the philologist as instances of semi-Saxonized French. It is supposed that Peter of Ickham was the supposed author.

43. **CHRONICA MONASTERII DE MELSA AB ANNO 1150 USQUE AD ANNUM 1406**. Vols. I., II., and III. Edited by EDWARD AUGUSTUS BOND, Esq., Assistant-Keeper of Manuscripts, and Egerton Librarian, British Museum. 1866-1868.

The Abbey of Meaux was a Cistercian house, and the work of its abbot is both curious and valuable. It is a faithful and often minute record of the establishment of a religious community, of its progress in forming an ample revenue, of its struggles to maintain its acquisitions, and of its relations to the governing institutions of the country. In addition to the private affairs of the monastery, some light is thrown upon the public events of the time, which are however kept distinct, and appear at the end of the history of each abbot's administration. The text has been printed from what is said to be the autograph of the original compiler, Thomas de Burton, the nineteenth abbot.

44. **MATTHÆI PARISIENSIS HISTORIA ANGLORUM, SIVE, UT VULGO DICITUR, HISTORIA MINOR**. Vols. I., II., and III. 1067-1253. Edited by Sir FREDERIC MADDEN, K.H., Keeper of the Manuscript Department of British Museum. 1866-1869.

The exact date at which this work was written is, according to the chronicler, 1250. The history is of considerable value as an illustration of the period during which the author lived, and contains a good summary of the events which followed the Conquest. This minor chronicle is, however, based on another work (also written by Matthew Paris) giving fuller details, which has been called the "Historia Major." The chronicle here published, nevertheless, gives some information not to be found in the greater history.



45. **LIBER MONASTERII DE HYDA: A CHRONICLE AND CHARTULARY OF HYDE ABBEY, WINCHESTER, 455-1023.** *Edited, from a Manuscript in the Library of the Earl of Maclesfield, by EDWARD EDWARDS, Esq.* 1866.

The "Book of Hyde" is a compilation from much earlier sources which are usually indicated with considerable care and precision. In many cases, however, the Hyde Chronicler appears to correct, to qualify, or to amplify—either from tradition or from sources of information not now discoverable—the statements, which, in substance, he adopts. He also mentions, and frequently quotes from writers whose works are either entirely lost or at present known only by fragments.

There is to be found, in the "Book of Hyde," much information relating to the reign of King Alfred which is not known to exist elsewhere. The volume contains some curious specimens of Anglo-Saxon and Mediæval English.

46. **CHRONICON SCOTORUM: A CHRONICLE OF IRISH AFFAIRS, from the EARLIEST TIMES to 1135; and SUPPLEMENT, containing the Events from 1141 to 1150.** *Edited, with Translation, by WILLIAM MAUNSELL HENNESSY, Esq., M.R.I.A.* 1866.

There is, in this volume, a legendary account of the peopling of Ireland and of the adventures which befall the various heroes who are said to have been connected with Irish history. The details are, however, very meagre both for this period and for the time when history becomes more authentic. The plan adopted in the chronicle gives the appearance of an accuracy to which the earlier portions of the work cannot have any claim. The succession of events is marked year by year, from A.M. 1689 to A.D. 1150. The principal events narrated in the later portion of the work are, the invasions of foreigners, and the wars of the Irish among themselves. The text has been printed from a MS. preserved in the library of Trinity College, Dublin, written partly in Latin, partly in Irish.

47. **THE CHRONICLE OF PIERRE DE LANGTOFT, IN FRENCH VERSE, FROM THE EARLIEST PERIOD to the DEATH OF EDWARD I. Vols. I. and II.** *Edited by THOMAS WRIGHT, Esq., M.A.* 1866-1868.

It is probable that Pierre de Langtoft was a canon of Bridlington, in Yorkshire, and lived in the reign of Edward I., and during a portion of the reign of Edward II. This chronicle is divided into three parts; in the first, is an abridgment of Geoffrey of Monmouth's "Historia Britonum;" in the second, a history of the Anglo-Saxon and Norman kings, to the death of Henry III.; in the third, a history of the reign of Edward I. The principal object of the work was apparently to show the justice of Edward's Scottish wars. The language is singularly corrupt, and a curious specimen of the French of Yorkshire.

48. **THE WAR OF THE GAEDHIL WITH THE GAILL, or THE INVASIONS OF IRELAND BY THE DANES AND OTHER NORSEMEN.** *Edited, with a Translation, by JAMES HENTHORN TODD, D.D., Senior Fellow of Trinity College, and Regius Professor of Hebrew in the University, Dublin.* 1867.

The work in its present form, in the editor's opinion, is a comparatively modern version of an undoubtedly ancient original. That it was compiled from contemporary materials has been proved by curious incidental evidence. It is stated in the account given of the battle of Clontarf that the full tide in Dublin Bay on the day of the battle (23 April 1014) coincided with sunrise; and that the returning tide in the evening aided considerably in the defeat of the Danes. The fact has been verified by astronomical calculations, and the inference is that the author of the chronicle, if not an eye-witness, must have derived his information from eye-witnesses. The contents of the work are sufficiently described in its title. The story is told after the manner of the Scandinavian Sagas, with poems and fragments of poems introduced into the prose narrative.

49. **GESTA REGIS HENRICI SECUNDI BENEDICTI ABBATIS. CHRONICLE OF THE REIGNS OF HENRY II. and RICHARD I., 1169-1192, known under the name of BENEDICT OF PETERBOROUGH.** Vols. I. and II. *Edited by WILLIAM STUBBS, M.A., Regius Professor of Modern History, Oxford, and Lambeth Librarian.* 1867.

This chronicle of the reigns of Henry II. and Richard I., known commonly under the name of Benedict of Peterborough, is one of the best existing specimens of a class of historical compositions of the first importance to the student.

50. **MUNIMENTA ACADEMICA, OR, DOCUMENTS ILLUSTRATIVE OF ACADEMICAL LIFE AND STUDIES AT OXFORD (in Two Parts).** *Edited by the Rev. HENRY ANSTET, M.A., Vicar of St. Wendron, Cornwall, and lately Vice-Principal of St. Mary Hall, Oxford.* 1868.

This work will supply materials for a History of Academical Life and Studies in the University of Oxford during the 13th, 14th, and 15th centuries.

51. **CHRONICA MAGISTRI ROGERI DE HOVEDENE.** Vols. I., II., III., and IV. *Edited by WILLIAM STUBBS, M.A., Regius Professor of Modern History, and Fellow of Oriel College, Oxford.* 1868-1871.

This work has long been justly celebrated, but not thoroughly understood until Mr. Stubbs' edition. The earlier portion, extending from 732 to 1148, appears to be a copy of a compilation made in Northumbria about 1161, to which Hoveden added little. From 1148 to 1169—a very valuable portion of this work—the matter is derived from another source, to which Hoveden appears to have supplied little, and not always judiciously. From 1170 to 1192 is the portion which corresponds with the Chronicle known under the name of Benedict of Peterborough (*see* No. 49); but it is not a copy, being sometimes an abridgment, at others a paraphrase; occasionally the two works entirely agree; showing that both writers had access to the same materials, but dealt with them differently. From 1192 to 1201 may be said to be wholly Hoveden's work; it is extremely valuable, and an authority of the first importance.

52. **WILLELMI MALMESBIRIENSIS MONACHI DE GESTIS PONTIFICUM ANGLORUM LIBRI QVINQUE.** *Edited, from William of Malmesbury's Autograph MS., by N. E. S. A. HAMILTON, Esq., of the Department of Manuscripts, British Museum.* 1870.

William of Malmesbury's "*Gesta Pontificum*" is the principal foundation of English Ecclesiastical Biography, down to the year 1123. The manuscript which has been followed in this Edition is supposed by Mr. Hamilton to be the author's autograph, containing his latest additions and amendments.

53. **HISTORIC AND MUNICIPAL DOCUMENTS OF IRELAND, FROM THE ARCHIVES OF THE CITY OF DUBLIN, &c. 1172-1320.** *Edited by JOHN T. GILBERT, Esq., F.S.A., Secretary of the Public Record Office of Ireland.* 1870.

A collection of original documents, elucidating mainly the history and condition of the municipal, middle, and trading classes under or in relation with the rule of England in Ireland,—a subject hitherto in almost total obscurity. Extending over the first hundred and fifty years of the Anglo-Norman settlement, the series includes charters, municipal laws and regulations, rolls of names of citizens and members of merchant-guilds, lists of commodities with their rates, correspondence, illustrations of relations between ecclesiastics and laity; together with many documents exhibiting the state of Ireland during the presence there of the Scots under Robert and Edward Bruce.

54. **THE ANNALS OF LOCH CÉ. A CHRONICLE OF IRISH AFFAIRS, FROM 1041 to 1590.** Vols. I. and II. *Edited, with a Translation, by WILLIAM MAUNSELL HENNESSY, Esq., M.R.I.A.* 1871.

The original of this chronicle has passed under various names. The title of "*Annals of Loch Cé*" was given to it by Professor O'Curry, on the ground that it was transcribed for Brian Mac Dermot, an Irish chieftain, who resided on the island in Loch Cé, in the county of Roscommon. It adds much to the materials for the civil and ecclesiastical history of Ireland; and contains many curious references to English and foreign affairs, not noticed in any other chronicle.

55. **MONUMENTA JURIDICA. THE BLACK BOOK OF THE ADMIRALTY, WITH APPENDICES.** Vols. I., II., III., and IV. *Edited by SIR TRAVERS TWISS, Q.C., D.C.L.* 1871-1876.

This book contains the ancient ordinances and laws relating to the navy, and was probably compiled for the use of the Lord High Admiral of England. Selden calls it the "*jewel of the Admiralty Records*." Prynne ascribes to the Black Book the same authority in the Admiralty as the Black and Red Rocks have in the Court of Exchequer, and most English writers on maritime law recognize its importance.

56. **MEMORIALS OF THE REIGN OF HENRY VI.:—OFFICIAL CORRESPONDENCE OF THOMAS BECKYNTON, SECRETARY TO HENRY VI., AND BISHOP OF BATH AND WELLS.** *Edited, from a MS. in the Archiepiscopal Library at Lambeth, with an Appendix of Illustrative Documents, by the Rev. GEORGE WILLIAMS, B.D., Vicar of Ringwood, late Fellow of King's College, Cambridge.* Vols. I. and II. 1872.

These curious volumes are of a miscellaneous character, and were probably compiled under the immediate direction of Beckynston before he had attained to the Episcopate. They contain many of the Bishop's own letters, and several written by him in the King's name; also letters to himself while Royal Secretary, and others addressed to the King. This work elucidates some points in the history of the nation during the first half of the fifteenth century.

57. **MATTHÆI PARISIENSIS, MONACHI SANCTI ALBANI, CHRONICA MAJORA.** Vol. I. The Creation to A.D. 1066. Vol. II. A.D. 1067 to A.D. 1216. Vol. III. A.D. 1216 to A.D. 1239. Vol. IV. A.D. 1240 to A.D. 1247. Vol. V. A.D. 1248 to A.D. 1259. Vol. VI. Additamenta. Vol. VII. Index. *Edited by HENRY RICHARDS LUARD, D.D., Fellow of Trinity College, Registry of the University, and Vicar of Great St. Mary's, Cambridge.* 1872-1884.

This work contains the "*Chronica Majora*" of Matthew Paris, one of the most valuable and frequently consulted of the ancient English Chronicles. It is published from its commencement, for the first time. The editions by Archbishop Parker, and William Watts, severally begin at the Norman Conquest.

58. **MEMORIALE FRATRIS WALTERI DE COVENTRIA.—THE HISTORICAL COLLECTIONS OF WALTER OF COVENTRY.** Vols. I. and II. *Edited, from the MS. in the Library of Corpus Christi College, Cambridge, by WILLIAM STUBBS, M.A., Regius Professor of Modern History, and Fellow of Oriel College, Oxford.* 1872-1873.

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**DOMESDAY BOOK, or the GREAT SURVEY OF ENGLAND OF WILLIAM THE CONQUEROR, 1086**; fac-simile of the Part relating to each county, separately (with a few exceptions of double counties). Photozincographed, by Her Majesty's Command, at the Ordnance Survey Office, Southampton, Colonel Sir HENRY JAMES, R.E., F.R.S., &c., DIRECTOR-GENERAL of the ORDNANCE SURVEY, under the Superintendence of W. BASEVI SANDERS, Esq., Assistant Keeper of Her Majesty's Records. 35 Parts, imperial quarto and demy quarto (1861-1863), boards. Price 8s. to 1l. 3s. each Part, according to size; or, bound in 2 Vols., 20l. (*The edition in two volumes is out of print.*)

This important and unique survey of the greater portion of England\* is the oldest and most valuable record in the national archives. It was commenced about the year 1084 and finished in 1086. Its compilation was determined upon at Gloucester by William the Conqueror, in council, in order that he might know what was due to him, in the way of tax, from his subjects, and that each at the same time might know what he had to pay. It was compiled as much for their protection as for the benefit of the sovereign. The nobility and people had been grievously distressed at the time by the king bringing over large numbers of French and Bretons, and quartering them on his subjects, "each according to the measure of his land," for the purpose of resisting the invasion of Cnut, King of Denmark, which was apprehended. The Commissioners appointed to make the survey were to inquire the name of each place; who held it in the time of King Edward the Confessor; the present possessor; how many hides were in the manor; how many ploughs were in the demesne; how many homagers; how many villeins; how many cottars; how many serving men; how many free tenants; how many tenants in soccage; how much wood, meadow, and pasture; the number of mills and fish ponds; what had been added or taken away from the place; what was the gross value in the time of Edward the Confessor; the present value; and how much each free man or soc-man had, and whether any advance could be made in the value. Thus could be ascertained who held the estate in the time of King Edward; who then held it; its value in the time of the late King; and its value as it stood at the formation of the survey. So minute was the survey, that the writer of the contemporary portion of the Saxon Chronicle records, with some asperity—"So very narrowly he caused it to be traced out, that there was not a single hide, nor one virgate of land, nor even, it is shame to tell, though it seemed to him no shame to do, an ox, nor a cow, nor a swine was left, that was not set down."

Domesday Survey is in two parts or volumes. The first, in folio, contains the counties of Bedford, Berks, Bucks, Cambridge, Chester, and Lancaster, Cornwall, Derby, Devon, Dorset, Gloucester, Hants, Hereford, Herts, Huntingdon, Kent, Leicester and Rutland, Lincoln, Middlesex, Northampton, Nottingham, Oxford, Salop, Somerset, Stafford, Surrey, Sussex, Warwick, Wilts, Worcester, and York. The second volume, in quarto, contains the counties of Essex, Norfolk and Suffolk.

Domesday Book was printed *verbatim et literatim* during the last century, in consequence of an address of the House of Lords to King George III. in 1767. It was not, however, commenced until 1773, and was completed early in 1783. In 1860, Her Majesty's Government, with the concurrence of the Master of the Rolls, determined to apply the art of photozincography to the production of a fac-simile of Domesday Book, under the superintendence of Colonel Sir Henry James, R.E., Director-General of the Ordnance Survey, Southampton. The fac-simile was completed in 1863.

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\* For some reason left unexplained, many parts were left unsurveyed; Northumberland, Cumberland, Westmoreland, and Durham, are not described in the survey; nor does Lancashire appear under its proper name; but Furness, and the northern part of Lancashire, as well as the south of Westmoreland, with a part of Cumberland, are included within the West Riding of Yorkshire. That part of Lancashire which lies between the Ribble and Mersey, and which at the time of the survey comprehended 688 manors, is joined to Cheshire. Part of Rutland is described in the counties of Northampton and Lincoln.

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